HAR. 833.

NEEDFUL COUNSEL FOR Lukewarm Christians:

BEING A CONSIDERATION OF Some part of the Message sent to the ANGEL OF THE CHURCH in *LAODICEA.*

By *CHARLES PHELPES*, a Servant of Jesus Christ, in the Gospel of the Grace of God to Mankind.

PROV. 19. 20, 21.

Hear counsel, and receive instruction, that thou maiest be wise in thy latter end.

There are many devices in a mans heart: nevertheless, the counsel of the Lord, that shall stand.

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TO THE READER.

THough this Epiſtle (*a part whereof is ſpoken to in the enſuing Treatiſe*) *was* directly *and expreſly ſent to the Angel and Church in* Laodicea; *yet it alſo* (*as well as the reſt of the Meſſages, or Epiſtles*) *was ſpoken by the holy Spirit unto the Churches in general; and therefore, every one* that hath an ear *is exhorted and called upon* to hear what the Spirit ſaith unto the Churches. *Rev.* 3. 22. *And it is therefore of concernment for others, for all that have received the Word of the beginning of Chriſt, to mind and conſider what is reproved and faulted in this Angel and Church; what is threatned to them; and the counſel given by the* Amen, *to cure their diſtemper, and prevent the judgement.*—

It is poſſible that other Angels and Churches, and particular perſons, who have formerly been called to the fellowſhip of his Son Jeſus Chriſt our Lord, and who have received the word of God, as it is in truth the word of God, may alſo ſuffer a decay of thoſe things that have been wrought in them by the glorious Goſpel, and grow remiſs, heartleſs, and indifferent, as it fared with this Angel and Church, and as our Saviour hath premoniſhed, that becauſe iniquity ſhould abound, the love of many would wax cold. *Matt.* 24. 12. *And eſpecially toward the time of the end he hath foretold us there would be a generall ſecurity in ſuch as are of his Churches and people, in ſuch as profeſs to wait for and attend his coming, as he ſignifieth in that parable of his mentioned.* Matt. 25. 1--5. *In which he ſaith, not as in many other Parables,* The kingdom of Heaven is like, *&c. But,* Then ſhall the kingdom of Heaven be likened *(by thoſe therein)* unto Ten Virgins,--- which went forth to meet the Bridegroom---- And while the Bridegroom tarried they all ſlumbred and ſlept: *They did not with zeal and fervency hear Chriſt, watching daily at at his Gates, waiting at the poſts of his doors, that they might find him, as his grace inſtructeth, and*

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is operating in thoſe that have it, and yield up themſelves to it. Prov. 8. 34. 35. *But in too great a meaſure were grown ſlothful, heartleſs, and ſecure: And ſurely this is written and recorded for our admonition and warning, upon whom the ends of the world are come, to the intent we might give ſuch earneſt and diligent heed to the things we have heard, the word of Chriſt, which is as a fire, that our hearts might burn within us, and be inflamed with love to him, and filled with ſuch an high prizing of him, and the unſearchable riches of him, as to ſell and forgo all we have for the excellency of him and them, that we may gain him, and be found in him.* Luk. 24. 26, 27, 32. Jer. 23. 29.---

Seeing then that it is poſſible, and may ſo come to paſs, that others, yea any who have received the grace of God, may become Lukewarm, and neither hot, nor cold, and may go backward and not forward. Jer. 7. 24. *If they abid not in Chriſt Jeſus as they have received him; it is good and needful for us all to examine our ſelves in the light of the Lord, and ſearch our hearts and ways, that we may ſee and diſcern what manner of perſons we are; and what diſcovery the light of the glorious Goſpel of Chriſt maketh of us: Let us not reſt contented*

tented in any good thoughts we may have of our ſelves; For, not he that commendeth himſelf is approved, but whom the Lord commendeth. 2 Cor. 10. 18. *Nor let us conclude that we are in a good condition, becauſe others may think well, and ſpeak highly of us, that are our brethren and companions, for a man may have a name among the Churches* that he liveth, and yet be dead. Rev. 3. 1. But let every man prove, and approve his own work, and then ſhall he have his rejoycing in himſelf alone, and not in another, *not in another's good thought or opinion of him.* Gal. 6. 4. *We may have run well in former times, we may have run from all our own things unto Chriſt, and followed him through good report, and bad report; and yet now be letted and hindered from that fervent demeanour and exerciſe our ſelves.* Gal. 5. 7, 8. *We may have been called unto Chriſt, and called according to purpoſe, and yet again be removed from him that called us into the grace of Chriſt.* Gal. 1. 6. *We may have gone after him in the Wilderneſs, as it were, and yet now go far from him, and walk after vanity, and become vain, and ſo grieve him, and his good ſpirit, by whom we have been called to the knowledge of the truth.* Jer. 2. 2—5. *Let*

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us not then be high minded but fear. Let us not ſay in our hearts, our mountain is ſo ſetled that we can never be moved; our hearts have been and are ſo upright with him, and cloſe cleaving to him, that we cannot depart from him; But let him that thinketh he ſtandeth take heed leſt he fall. 1 Cor. 10. 12. *And come we to the light, that our ſelves, and deeds may be made manifeſt and diſcovered.* Joh. 3. 20, 21. *That if this loathſome iniquity of Lukewarmneſs be with us, we may cleanſe our ſelves there-from, leſt we provoke him, who is ſlow to anger, to abhor us, and to ſpue us out of his mouth.*

And be we well aſſured of this, that if once we entertain, and retain ſuch high and un'ober thoughts of our ſelves, and of our attainments and injoyments, as to ſay, We are rich, and increaſed with goods, and have need of nothing; *and ſo ſhut the door upon and againſt Chriſt Jeſus, and ſuffer him to ſtand and knock thereat; we ſhall but deceive our ſelves, if we imagine we are free from this nauſeous diſtemper; we muſt then be confident that blindneſs hath happened to us in ſome, yea in a great meaſure; and may upon ſure grounds judge and conclude our ſelves to be like to this Angel and Church, and fear he will deal with*

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us as he threatneth to do to theſe, if we continue and perſiſt in our high thoughts of our ſelves; For Pride goeth before deſtruction, and an haughty Spirit before a fall. *Prov.* 16. 18. *He will ſave the afflicted humbled people, thoſe who are poor in ſpirit, who have nothing to glory in before God, but the Lord Jeſus Chriſt, and him crucified*; But his eyes are upon the haughty, that he may bring them down. 2 *Sam.* 22. 28. 1 *Cor.* 1. 29—31. *Oh! Let us not lift up our ſelves in our doings, knowledge, attainments; for we have cauſe ſufficient to take ſhame to our ſelves that we are ſo barren and unfruitful in the knowledge of our Lord and Saviour Jeſus Chriſt: Nor let us think our ſelves, or others to be any whit the better becauſe of our thinking, or ſpeaking highly of our ſelves; but rather ſuſpect our ſelves, and know, that this is an evidence, and cauſe of our Lukewarmneſs*: We may ſay, *the Temple of the Lord, the Temple of the Lord, the Temple of the Lord are we, and yet ſteal from, and defraud others, and commit adultery*, &c. Jer. 7. 4---10. *We may boaſt that our hearts are right, and cry*, come ſee my zeal for the Lord of Hoſts, *and depart from, and deſtroy inferiour Idols, and yet ſerve Golden ones*. 2 Kings 10. 15, 16.

16, 25. 29. *We may ſpeak one to another, and ſay, come I pray you, and hear what is the word that cometh forth out of the mouth of the Lord; and may come unto his Servants and Prophets as the people cometh, and ſit before them as God's people, and hear his words; and the word of his ſervants may be unto us as a very lovely ſong of one that hath a pleaſant voice, and can play well on an Inſtrument; and yet we may not do what we hear, but our hearts may go after our covetouſneſs.* Ezek. 33. 30—32. *We may come into God's preſence, and ſtand and pray with our ſelves.* (*as being ſo holy that others may not come near us*) *God,* We thank thee we are not like other men; *and yet thoſe we ſeparate from, may be juſtified rather then we.* Luk. 18. 11---14. *We may know we have knowledge,* and yet know nothing as we ought to know. 1 *Cor.* 8. 1---3. *We may boaſt that we are rich, and full; and yet be ſo carnal that God's ſervants cannot ſpeak to us as unto ſpiritual ones.* 1 Cor. 4. 8. *with* chap. 3. 1--5. *We may beſtow all our goods to feed the poor, and give our bodies to be burned, and yet not have charity, and ſo it may profit us nothing.* 1 Cor. 13. 3. *We may plead that we have propheſied in Chriſt's name, and in his name have caſt*

out Devils, and in his name done many wonderful works; and yet not be built upon the rock, which is Christ, and so be rejected in conclusion. Matt. 7. 22--27. *We may glory in our building of Temples for God, and yet forget our maker; and count the great things of his Law strange things to us.* Isa 66. 1, 2, 3. Hos 8. 12--14. *Oh! take we heed of seeking our own glory, or boasting of our selves, or of any of our own things before him; though we may be in any measure perfect, or so graciously reputed, yet let us not know our own souls thereby.* Job 9. 20, 21. *Though we be righteous, yet let us not lift up our heads.* Job 10. 15. *Though we know nothing by our selves, yet know we, we are not thereby justified.* 1 Cor. 4 4. *And be we well assured, that when we cry we are full, and come not continually unto Christ as the onely foundation of faith, fountain of grace and truth, bread of life, gold tried in the fire, robe of righteousness; great and fundamental witness and evidence of God's love, we are luke warm, and neither cold nor hot, and deserve to be spued out of his mouth.--*

And though in a right examining our selves in the glass of the perfect law of liberty, we perceive it to be thus with us; and that we deserve to be abhorred

horred of him, and to be put away as droſs; and he is rebuking and chaſtening us; yet notwithſtanding conſider we, as many as he loveth, he rebuketh and chaſteneth, that we may not be diſcouraged, or faint in our ſighing; but rather let us anoint our eyes with eye-ſalve that we may ſee *the excellency of Jeſus, of his Croſs, and of what he hath thereby effected, and obtained into himſelf, and is become; and the vanity and unprofitableneſs of all other things in compariſon of him, that we may be zealous, and hot in ſpirit and demeanour, and ſo take all we have, that we may win him, and be made partakers of him, and of thoſe unſearchable and durable riches, and that everlaſting righteouſneſs in him, for that is his end in all his counſels, calls, and admonitions; yea and in all his rebukes and chaſtiſements, while it is the day of his grace and patience: It is in love to our ſouls that he doth rebuke us, and order afflictions to us, not for his pleaſure, but for our profit, that we might be partakers of his holineſs.* Heb. 12. 9--11. Joh. 5. 42--45. Wherefore lift up the hands that hang down, and the feeble knees, and make ſtrait paths for our feet, *and he will forgive our ſins, and turn again, and have compaſſion on us, for he is gracious, and ready to*

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repent him of the evil threatned by him, and deſerved by us. Heb. 12. 10. 13. Joel 2. 1.-12. 13.—

I ſhall adde no more here (having ſpoken ſo largely in the following Treatiſe) but to deſire thee to conſider what is ſaid; and what agreeth with the Teſtimony of Chriſt, receive, and hold faſt; and what ſwerveth there-from refuſe and reject: And the Lord give us an underſtanding in all things; and help us ſo heartily to embrace and retain the word of truth, that though now we ſee not Chriſt we may love him above all, and believing in him, may rejoyce with joy unſpeakable and full of glory; receiving the end of our faith, even the ſalvation of our ſouls, ſo he deſireth who is

thy Servant, in,

and for the Lord

Lyn. Sep. 15. 1671.

Charles Phelpes.

Needful Counſel, &c.

Rev. 3. 18.

I Counſel thee to buy of me gold tried in the Fire that thou mayeſt be Rich; and white raiment that thou mayeſt be cloathed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye ſalve, that thou mayeſt ſee.

THE Words, we ſee, are a gracious, needful, and inſtructive Counſel given to the Angel of the Church of *Laodicea:* In which let us conſider.

1. The Perſon *that* counſelleth [*I*]
2. The Perſon or Perſons counſelled [*thee*]
3. The counſel it ſelf [*I counſel thee to buy of me Gold tried in the Fire*, &c.]

1. The person counselling [*1*] Who is that? He is described to us *vers.* 14. and giveth such a description of himself as in which he giveth us to understand, that he is excellent and comely for the escape of such as have fallen away by their iniquities, and thereby brought themselves into a loathsome condition; and deserve, and are threatned to be cast forth as abominable branches persisting therein; though such have destroyed themselves, yet in him is help, salvation, and recovery for them.——

Vers. 14. *These things saith the Amen*] to wit, he in whom all the promises of God are *yea* and *Amen*. 2 *Cor.* 1.20. Ratified, Confirmed, Sealed, and so made sure, even by his precious blood, which is the blood of the *New Testament*, and everlasting Covenant, *Matt.* 26. 28. *Heb.*10.29. & 13.20. & 9.15,16. Those great and precious promises appertaining to Life and godliness, yea to this life, and that to come, are not only assured by the word of God, and confirmed by his Oath, which yet are two immutable things, in which it is impossible for God to lye, and therefore might quicken and encourage lukewarme ones to flee for refuge to lay hold on that hope set before them; but actually made firme by the blood of the Testatour, who is also in the virtue thereof raised, and as the forerunner entred into Heaven, and is the Mediatour of the *New Testament*, that by means of death for the redemption of the transgressions under the first Testament, they which are called may receive the promise of the eternal Inheritance: He Mediateth, and maketh Intercession for the taking away the iniquities of those that come to God by him; and that the contents of that Covenant may be dispensed to them according to their needs and capacities:

God

God hath promiſed, and Chriſt hath actually ſaid, and is, the *Amen* to them. *Rev.* 1. 18. *Heb.* 8. *6.* and 9. 15. It may ſeem, in that Jeſus Chriſt doth firſt deſcribe himſelf by this title of the *Amen*, that theſe lukewarme ones did not keep in believing remembrance the promiſes, and the firmeneſs, and immutability of them, and certainty of their performance according to the tenour of them, being ratified by ſuch precious blood, and aſcertained by ſuch a faithful and true witneſs; and therefore they grew ſluggiſh, remiſs, and indifferent, and there was a great abatement of their former fervency, either fearing they ſhould be left in ſufferings, or not provided for, or diſpenſed unto according to their wants; and therefore to recover them, he telleth them his name is the *Amen*: The conſideration hereof is powerful to ſtirr up to diligence, and to recover us from our decays, to cauſe us that we ſhall not be ſlothful, but followers, diligent followers, of them who through faith and patience inherit the promiſes. *Heb.* 6. 10, 20. To ſtrengthen us to hold faſt the profeſſion of our faith without wavering; and to conſider one another to provoke to love and good works, not forſaking the aſſembling of our ſelves together. *Heb.* 10. 22, 25. To ingage us to come out from amongſt men, and to be ſeparate, and not touch the unclean thing, but to cleanſe our ſelves from all filthineſs of fleſh and ſpirit, perfecting holineſs in the fear of the Lord. 2 *Cor.* 6. 16, 18. & 7. 1. if theſe exceeding great and precious promiſes given to the Apoſtles to miniſter, and miniſtred by them in, and with the glorious Goſpel be in us, received and entertained by us, and abound; if they be ſuffered to dwell richly in us, and to have their perfect work, ſo as we limit them nor,

nor hold them in unrighteouſneſs, they make us that we ſhall not be idle, or unfruitful in the knowledge of our Lord and Saviour Jeſus Chriſt: They will provoke us to flee from, and eſcape the corruption that is in the world thorow luſt; and beſides, giving all diligence thereto, they will inable and ſtir us up *to add to our faith virtue* (courage, zeal, reſolution of ſpirit, magnanimity, to be as bold as lions) *and to virtue, knowledg* (that we may uſe our fervour and zeal aright, and that not about meat, and drink, and days, and places, and geſtures, in which the kingdome of God conſiſteth not; but in contending earneſtly for the faith once delivered to the ſaints) *and to knowledg temperance* (to have ſober thoughts of our ſelves, of our knowledg, vertue, parts, gifts, attainments; and to be temperate in our uſe of, and exerciſe about the things of this world, in which there may be exceſs; and in our joys and griefs thereabout) *and to temperance, patience* (patiently continuing in well doing, in faith, in virtue, in knowledg, in temperance; *&c.* Patiently enduring whatever reproches and perſecutions we may meet with in walking in Chriſt, and in the exerciſe of thoſe efficacies of his grace; and reſting in the Lord, and waiting patiently for him) *and to patience, godlineſs* (worſhipping him in the ſpirit, and rejoycing in Chriſt Jeſus, and having no confidence in the fleſh; and imitating, and following him as dear children according to the light, and inſtructions of his grace) *and to godlineſs, brotherly kindneſs* (loving the brethren with delightful and peculiar manner of love, not pretending we are right worſhippers of God, while we are without brotherly kindneſs to thoſe borne of him; For every one that loveth him that begat, loveth them alſo

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that are begotten of him: *For if a man ſay, I love God, and hateth his Brother, he is a liar; for he that loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen? and to brotherly kindneſs, charity* (that free manner of love which is exerciſed towards others, not becauſe of ſomewhat lovely and amiable in them, but from an higher reaſon, and motive, even from the conſtraining operation of the love of God in Chriſt, and thence to have fervent charity among our ſelves, and to love *all men*) To theſe things will theſe precious promiſes, confirmed by ſuch precious blood, enliven, and quicken us, if they be ſuffered to dwell richly in us; for hereby we ſhall be made partakers of the Divine nature, in union and fellowſhip with it, intereſt in it, uſefulneſs of it, and conformity to it. 2 *Pet.* 1. 4, 9. Oh exerciſe we our ſelves to godlineſs (to Chriſt, who is the root and fundation of godlineſs) for it is profitable unto *all* things, having promiſe of the life that now is, and of that which is to come. 1 *Tim.* 4. 8. with *chapt.* 3. 16. Oh! how effectual were the promiſes with the Patriarchs in former times (when they were not ſo confirmed as now) to make them forſake their Countrey, Kindred, and Fathers houſe; To confeſs themſelves ſtrangers and pilgrims on the earth, *&c.* Theſe believed cauſed *Abraham*, the Father of the faithful, not to conſider his own body now dead, neither yet the deadneſs of *Sarah*'s Womb —— but was ſtrong in faith, giving glory to God; and being fully perſwaded that what God had promiſed he was able alſo to performe; and therefore it was imputed to him for righteouſneſs: Now it was not written for his ſake alone, that it was imputed to him, but for us alſo, to whom it ſhall be imputed, if we believe on him who hath performed the promiſe made

made to the fathers, in raiſing Chriſt from the dead, who was delivered for our offences, and raiſed again for our juſtification. *Gen.* 12. 1, 3. *Heb.* 11. 13, 16. *Rom.* 4. 16, 25. with *Act.* 13. 32, 33. *Heb.* 11. 17, 19. The Apoſtle *Paul*, to recover the *Galatians* from their wandrings, ſetteth before them that Chriſt is the *Amen*, to him the promiſes are made, and in him confirmed, and with him aſſured to thoſe that receive him, ſo as in being Chriſt's they are *Abraham's* ſeed, and Heirs according to promiſe. *Gal.* 3. 16, 17, 29. & 4. 28. and 5. 1. And ſo here, Chriſt declareth himſelf to be *the Amen*, To cure theſe of that Lukewarmeneſs they were polluted with; and aſſureth them, that in opening, and giving entertainment to him, he would come to them, and ſup with them, and they with him. And that he that overcometh ſhould ſit with him on his Throne. *Rev.* 3. 14, 20, 21. Oh were this conſidered by us, that God hath not ſpared his own Son, but delivered him up for us *all*, how would this make us confident that with him he will freely give us all things alſo! How would this cauſe us to mount up with wings as Eagles, to run and not be weary, to walk and not faint; and incourage and ingage us to liſten to his counſel whom God hath given for a Covenant to the people? For the Lord God is a Sun and Shield, and will give Grace and Glory; and no good thing will he withhold from them that walk uprightly. *Rom.* 8. 32. *Pſal.* 84. 10, 12.

The Faithful and True Witneſs.] This may be an explication of *the Amen*, and ſhew us what is further meant by, and contained in that expreſſion.

Theſe two words [*Faithful* and *True*] may mean one and the ſame thing; or we may ſay,

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He is the *faithful Witness* in that work whereto the Father appointed him; hence the Apostle instructeth the Holy Brethren to consider the Apostle and High-Priest of our profession, who was *faithful* to him that appointed him, namely, in that hard and difficult work of humbling himself, and becoming obedient to death, even the death of the Cross, *Heb.* 2. 9, 18. & 3. 1, 2. He is in his Cross a faithful witness of the greatness and sincerity of the fathers affection to us. *Isa.* 55. 3, 4. Who is meant by the *faithful Witness* here spoken of, may be plainly seen, and wherein is he so fitstly and fundamentally, *Rev.* 1. 5. Jesus Christ, *the faithful Witness*, and the first begotten of the dead. And so,

1. As he died for our sins, by way of propitiation, and as the Peace-maker, so he is a faithful witness of the fathers love, and that he is not willing any should perish; but that *all* should come to Repentance: He is the great sign, and undoubted evidence of the heat and ardency of Gods love towards us poor sinners, even towards every poor sinful Creature of Mankind, in that he, by the Grace of God, tasted death for *every man*: in this was manifested the love of God towards us; because *God sent his only begotten Son into the world, that we might live through* him; herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 *John* 4. 9, 10. *God so loved the World that he gave his onely begotten Son*, &c. *John* 3. 16. This is the great sign of Gods love to us, and it is an evil and adulterous thing to seek after any other, *Mat.* 12 39. The *Jews* require a sign, but we Preach Christ crucified, Christ the power of God, the great witness and manifestation of his power and goodness toward us, 1 *Cor.* 1. 22, 24. and he is the faithful witness therein of the truth

truth and faithfulneſs of the father in performing his promiſes according to the tenour of them; for he that ſpared not his own Son, but delivered him up for us *all*, how ſhall he not with him freely give us *all* things alſo! *Iſa.* 55. 3, 4. *Rom.* 8. 32. Yea in what he hath ſuffered he is the faithful witneſs alſo of the freeneſs and ardency of his own love toward us; his love was ſo fervent, as that many Waters could not quench it, nor could the Floods drown it; it was ſtrong as, yea, ſtronger then Death; ſuch his Grace, that he laid down his life for us, he died for *all*: and ſuch the preciouſneſs of his Blood, that in the virtue thereof he is raiſed again, hath purged away our ſins, made peace, ſlain the enmity, broken down the middle wall of partition between God and Mankind, taken out of the way all that was in it contrary to us, aboliſhed death, and deſtroyed him that had the power of death; that is, the Devil, and obtained into himſelf all Spiritual Bleſſings in Heavenly things, and confirmed a new Teſtament, and everlaſting Covenant. Oh what a faithful witneſs is he of the greatneſs and fervency of his own and his fathers love! and how powerful therefore is the view of him in his Croſs, to cure us of our lukewarmneſs! do ye thus requite the Lord, O fooliſh people and unwiſe? is he not thy father that hath bought thee? Oh how doth this love conſtrain us to love him, [redacted] and to cleave to him with full purpoſe, to give him our hearts, and let our Eyes obſerve his ways? and how doth this incourage and imbolden us to follow him fully, who hath delivered us from our enemies, that we might ſerve him without fear, and who is become the treaſury of *all* Gods fulneſs, that we might come with boldneſs to the Throne of his Grace, and hold faſt our profeſſi-

on?

on? Yea, and to return to him when we have fallen by our iniquities; for herein he ſheweth us he hath no pleaſure in the death of him that dieth, and ſo not in the death and deſtruction of poor, wretched, miſerable, blind, naked, luke-warm ones: Oh fear not to come unto, and walk before him, and be perfect; let not your hands be ſlack; by this ye are ſaved, if ye keep in memory what at firſt was declared unto you, unleſs ye believe in vain; viz. *That Chriſt died for our ſins according to the Scriptures, and was buried, and that he roſe again the third day, according to the Scriptures*, 1 Cor. 15. 2. 4. *O fooliſh* Galatians (ſaith the Apoſtle) *who hath bewitched you, that ye ſhould not obey the Truth* (that ye ſhould not continue in running well, but grow remiſs) *before whoſe eyes Jeſus Chriſt hath been evidently ſet forth crucified among you*, Gal. 3. 1. with Chap. 5. 7. ——

2. The *faithful Witneſs* and *Martyr*, as a Peace-preacher, who laid down his life in Teſtimony to the Truth of that Goſpel which he received from his father, and declared to us: on this account he gave his back to the ſmiters, and his Cheeks to them that plucked off the hair, he hid not his face from ſhame and ſpitting, he ſet his face as a flint to indure whatever afflictions, reproches, perſecutions, he might undergo for the truth, for which purpoſe he was born, and to which end he came into the world, that he might bear witneſs to the truth, *John* 18. 37. and to this he did bear witneſs to the death, and ſealed to the truth of that Goſpel with his Blood; This the Apoſtle ſetteth before *Timothy* to incourage him to fight the good fight of faith, that Jeſus Chriſt witneſſed a good confeſſion before *Pontius Pilate* when he knew what things he ſhould ſuffer on that account, 1 *Tim.* 6. 12, 14. Away with this luke-warmneſs, and

let us come unto, and follow him whitherſoever he goeth, induring hardneſs as good Souldiers of Jeſus Chriſt, who profeſs him to be our Captain, the Captain of our Salvation, he hath ſet us an example that we ſhould follow his ſteps. 2 *Tim.* 2. 1, 3, 8. The Apoſtle ſetteth before us his being a *faithful Witneſs* in both reſpects, *viz.* as a *Peace-maker* and *Peace-preacher*, to provoke us to fervency of Spirit, and demeanour: *Let us*, ſaith he, (not faintly, or fearfully go, but) *run* (and that not for a ſeaſon only, but) *with Patience, the race ſet before us* (as for our lives, and for a Crown, an incorruptible Crown) *looking unto Jeſus*, —— *Who for the joy ſet before him indured the Croſs, deſpiſing the ſhame, and is now ſet down on the right hand of the Throne of God: For conſider him that indured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds*, Heb: 12. 1, 3. ——

And the true Witneſs] in his Teſtimony, in which he hath declared what he hath done and the fathers love in him, and that he is the *Amen*, he is the truth it ſelf, and his word is the word of truth, *Prov.* 8. 6, 8. *Pſal.* 119. 160. 1 *John* 5. 20. *The true light now ſhineth*, 1 *John* 2. 8. His word was always true, but the truth of it is now made more apparent in the preaching of the Goſpel according to the revelation of the Myſtery; his record is true concerning all things; there is no lye of it; but he is a true witneſs in what he ſpeaketh of God the Fatheir, himſelf, the work of the Spirit, Mankind, ſin, righteouſneſs, judgement, life, death, and of what he is become, and hath for us, *Gold tryed in the fire, white raiment*; and of the lothſomneſs of this luke-warmneſs to him; theſe things he ſaith, *Who is holy, he who is true*, Rev. 3. 7. He is true and worthy to be liſtened unto,

and

and believed by us in all his declarations, promises, discoveries, requirings, instructions, reproofs, threats, *&c.* a faithful and true witness, who will not lye, one who is faithful to the interest of our Souls, *Prov.* 14. 5. *a true witness*, who delivereth Souls from their transgressions, wanderings, luke-warmnesses, who hath power to deliver from sin, Satan, fears, evils, dangers, yea from the wrath to come; and is able to save to the utmost all that come to God by him, *Prov.* 14. 25. 1 *Thes.* 1. 10. *Heb.* 7. 25. *Oh! hear the instruction, and hearken to the Counsel of this true witness, that you may be delivered; he that hearkeneth to Counsel is wise, that you may be zealous and repent.* ——

The beginning of the Creation of God] *He is before all things, and by him all things consist*, Col. 1. 17, 18. the beginning both of the first and old Creation, and that both. ——

1. In giving a being to it, when it fore-had none, it was Gods Creation, but made by him; *God Created all things by Jesus Christ.* Eph. 3. 9. *By him were all things created visible and invisible*; —— *All things were created by him and for him*, Col. 1. 16. he is the creator of the ends of the Earth that fainteth not, neither is weary, there is no searching of his understanding; he knoweth how, and hath understanding to help us, when we are faint, dead, dry, decaying, *He giveth power to the faint, and to them that have no might he increaseth strength*, Isa 40. 27, 29. *Oh Lord God*, saith the Prophet, *Behold thou hast made the Heaven and the Earth by thy great power, and stretched out Arm, and there is nothing too hard for thee*, Jer. 32. 17. What cannot he do that created all things? (and *All things were made by him, and without him was not any thing made that was made,*

John 1. 1-3.) he can restore heat and health, and heal us of our wounds, and cure our loathsom distempers, when our bruise is incurable, and wound grievous, and we have no healing Medicines, nor is there any to plead our cause, that we may be bound up, *Jer.* 30. 12, 17.

2. And *He is the maker of the Creation of God*, when it was marred by mans seeking out fooliſh inventions: *The Earth and all the inhabitants thereof were dissolved, he beareth up the Pillars thereof.* Psal. 75. 3. *He upholdeth all things by the word of his power.* Heb. 1. 3. the world was made by him, preserved from perishing, and upheld when it was marred, spoiled, and dissolved by the iniquity of Mankind. *John* 1. 10. and therefore, though you have destroyed your selves, and deserved to be rejected, and cast off, and out from his presence and favour for ever; yet in him is your help, *neither is there Salvation in any other.* Acts 4. 12. Oh, turn again unto him from whom you have revolted; *He hath made peace by the Blood of his Cross, by him to reconcile all things to himself. Col.* 1. 20.

And he is the beginning of the new Creation, through, and by means of his personal abasement and sufferings, *the Captain of our Salvation was made perfect through sufferings.* Heb. 2. 10. In him there is a compleat Creation, *he is the beginning, the first born from the dead, that in all things he might have the Preeminence; for it pleased the father that in him all the fulness should dwell.* Col. 1. 18, 19. *In him dwelleth all the fulness of the Godhead bodily, and in him we are compleat* (compleatly prepared for, and furnished with all furniture) *who is the head of all Principality and Power.* Col. 2. 9, 10. In him our Nature is restored again into the Image of God, after a more glorious manner then ever it was made in the first publick man, and so there

is in him a compleat and perfect provision of all things that may tend to our being brought back to God in our own persons, and so made new Creatures, as every one is that is in him; because he died for all, and rose again. *Jam.* 3. 9 *Ephes.* 2. 10. 2 *Cor.* 5. 14, 17. there is in him justification and acquittance from the guilt of our first sin and sinfulness; *So as all that have sinned, and are come short of the Glory of God, are justified freely by his Grace, through the Redemption that is in Christ Jesus.* Rom. 4 25. & 3. 23, 24. and he hath obtained forgiveness of our personal sins, gifts for men, yea for the rebellious also, healing of our diseases, decays deadnesses: *Gold* to inrich poor, wretched miserable ones; *White Raiment* to cover our shameful nakedness, *eye-salve* to cure our blindness, and dimsightedness, *Spirit* to quicken and inliven us, and to put heat into, and recover luke-warm ones: *The last* Adam *was made a quickening Spirit*, to quicken those that are dead in trespasses and sins. 1 *Cor.* 15. 45. there is in him perfection for every man. *Col.* 1. 28. he hath by his Blood obtained eternal redemption, forgiveness of our sins for ever, by that one offering of his body offered once for all, and the recovery of our loss, even of all the Glory of God, of which we came short by sinning against God, he hath restored that which he took not away. *Heb.* 9. 12. so as that in him there is helpfulness and Salvation for us, when we have rendred our selves vile, and brought our selves into a loathsome condition; he is the fountain of life, of living waters, of Grace and truth, the treasury and store-house of all Gods fulness for us, that he may dispense thereof to us according to our various wants and capacities, and that of his fulness we may receive, and Grace for Grace: indeed he is the beginning and end of this new Creation, the Author and finisher

finiſher of the faith, whoſe hands have laid the foundation, and whoſe hands ſhall finiſh it, and he ſhall bring up the top-ſtone with ſhouting, and crying Grace, Grace to it. *Rev.* 1. 8, 11. *Zech.* 4. 7, 9, *Heb.* 12. 2. ——

This is the Counſeller, the Counſeller of peace, that giveth this gracious and uſeful Counſel, on him reſteth the Spirit of Counſel and might, and his name is *Wonderful*, Counſeller, the Mighty God, the Everlaſting father, the Prince of peace, one who died for us, and in his Croſs and Teſtimony, the *Amen*, the *faithful* and *True witneſs* of of the fathers graciouſneſs and faithfulneſs, and him in whom all the promiſes are eſtabliſhed and aſcertained, *and the beginning of the Creation of God*, one in whom is all help, and healing for us, *Iſa.* 11. 2, 3. & 9. 6. *Oh that we may hear his Counſel, and receive his inſtruction, that we may be wiſe in the latter end!* Prov. 8 14 & 19, 20.

2. We have next to conſider, and ſpeak to the perſon or perſons counſelled, both whom, and what manner of Perſons, this bleſſed Counſeller, giveth this needful and good Counſel to. ——

1. To whom, and that is directly and expreſly to the Angel of the Church of the *Laodiceans* (a Church ſtill our Saviour calleth it, though it was ſo greatly polluted, that it was threatned to be ſpued out of the mouth of Chriſt: And ſo the *Corinthians*, to whom the Apoſtle writeth, are called the Church of God at *Corinth*, concerning whom, or ſome amongſt them, the Apoſtle thus ſpeaketh. *I fear leaſt when I come I ſhall not find you ſuch as I would and that I ſhall be found unto you ſuch as you wou'd not; leaſt there be debates, envyings, wraths, ſtrifes, backbitings, wiſperings, ſwellings, tumults, and leſt when I come again my God will humble me among you, and that I ſhall bewail many which have ſinned already, and have not repented*

repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed. 2 Cor. 1. 1. with Chap. 12. 20, 21. ſee alſo Gal. 1. 2. Rev. 3. 1, 2. 2 Theſ. 2. 4. To the Angel of this Church he directly ſpeaketh) that is, to their Meſſenger or Meſſengers. *Mal.* 2. 7. *Rev.* 2. 24. to thoſe that were over them in the Lord, and did, or ſhould go before them in the word of the Lord, *Chap.* 1. 20. and this Counſel is given to the Angel in the firſt place.

Becauſe by their office and furniture they are Miniſters of Chriſt, and ſtewards of the myſteries of God; and it is required of them that they be found faithful in communicating to others, what is given and imparted to them for their good, 1 *Cor.* 4. 1, 2. *They are ſet to watch for the Souls of others, as they that muſt give an account.* Heb. 13. 17.

And to them firſt to ſignifie, that they are firſt to receive from Chriſt what they give and communicate to others; they alſo are to be ſwift to hear ſlow to ſpeak: that they may ſpeak his words they are firſt to hear what he ſpeaketh to them, and to eat his words, conſider them, digeſt them, meditate on them, *Receive in their Heart all the words he ſpeaketh unto them in his Teſtimony, and hear them with their ears,* and then go and ſpeak to his people, and cauſe them to hear his words, that ſo they go not before they are ſent, for what have they worthy communicating, but what they receive? *Ezek.* 2. 7, 10. & 3. 1, 3, 10, 11, 17. *Rev.* 10. 9.

And to them; becauſe they themſelves might be polluted with this diſtemper, and be lukewarm, and through their ſlothfulneſs and negligence, doing the work of the Lord negligently, they might be ſome occaſion of this diſtemper in the Church, as our Saviour

ſignifieth

ſignifieth, that while the ſervants alſo ſlept, the enemy came and ſowed tares. *Matt.* 13. 25. And to them firſt might this Epiſtle be ſent, and counſel given, that they might judge and take ſhame to themſelves, and receive reproof, and be recovered; and when they themſelves did repent, and were converted, they might be inſtruments of returning, reſtoring, and ſtrengthening their brethren, as *Luk.* 22. 32.

And yet alſo this counſel was given to the whole Church in *Laodicea*, as appeareth, in that Jeſus Chriſt giveth inſtruction to *John* that what he ſaw he ſhould write in a book, and ſend it unto *the Seven Churches* which are in *Aſia*, unto *Epheſus* —— and unto *Laodicea*: Yea the inſtruction and counſel given to this Church is needful to be minded, and conſidered by the reſidue of the Churches; yea and to be heard by every one that hath an Ear; as is ſignified *Rev.* 3. 22. *He that hath an Ear let him hear what the Spirit ſaith unto the Churches.* ——

2. And to what manner of perſons this counſel is given, we may be helped to ſee and underſtand in what followeth. ——

Verſ. 15. *I know thy works,*] By [*knowing*] here, is not only meant, a ſeeing and underſtanding what they were, and of what nature; for ſo he ſeeth and knoweth *all* things. *Joh.* 21. 17. Nor at all an owning and approving them: Indeed the word [*know*] doth many times ſignify, approve, *as*, the Lord *knoweth* the way of the righteous; he owneth it, and will preſerve it for ever, as oppoſed to the periſhing of the way of the ungodly. *Pſal.* 1. 6. And ſo the Lord *knoweth* them that are his, that come unto, and abide upon the foundation of God. 2 *Tim.* 2. 19. So 1 *Cor.* 8. 3. *Joh.* 10. 27. But in this ſenſe, he did not know their works,

for

for their works were not perfect before him; as *Rev.* 3. 2. But hereby [*know*] is meant, I take notice off, and wistly observe thy works; I consider them, and the nature and quality of them: In this sense it is often to be taken both as with respect to God and men: So with respect to God, and by him it is said, *Hos.* 13. 5. *I did know thee in the Wilderness*; namely, he did then take notice of them, to provide for them, and take care of them; and rebuke and chasten them as need was: So the Psalmist, it seemeth, useth *considering*, and *knowing*, as words of a like signification, when he saith, thou hast *considered* my trouble, thou hast *known* my soul in adversities. *Psal.* 31, 7. So with respect to men, As, not knowing (minding, considering, taking notice) that the goodness of God leadeth thee to repentance. *Rom.* 2. 4. So it is used in this sense in the beginning of every of the messages to the Churches: And in that he saith, *I know*, I take notice of thy works, he signifieth.

1. That he doth not pass sentence upon men, or their works, he doth not approve, or reprove, till first he considereth their works; he taketh notice of them, and pondereth all their goings, before he justifieth, or condemneth. *Prov.* 5. 21. Hence in every of the Epistles to the Seven Churches, after he directeth them, and giveth a description of himself, he first saith, *I know thy works*, *Rev.* 2. 2, 9, 13, 19. *chap.* 3. 1, 8, 15. *The Lord is a God of judgment, and by him Actions are weighed.* 1 *Sam.* 2. 3. So when the cry of *Sodom* was great, and their sin grievous, he saith, *I will go down now, and see whether they have done altogether according to the cry of it which is come unto me, and if not I will know*, Gen. 18. 21. *He is excellent in power, and in judgment,*

and in plenty of juſtice, he will not afflict; men do therefore fear him. Job 37. 23, 24. And this is for inſtruction to us, that we ſhould not reprove, or fault another, till we conſider what his works are, and know and take notice that they are ſuch as are condemnable by the light of the glorious Gospel; but to be imitatours of Chriſt Jeſus according to the inſtructions of his Grace.

2. In that he ſaith, *I know thy works*, he ſignifieth his love to us, and care of us; ſuch is his love and kindneſs towards us that he conſidereth our works, that if they be not perfect before him, and in his ſight, he may rebuke us, and not ſuffer ſin upon us. *Levit.* 19. 17. So great is his charity towards us that he covereth our ſins, ſo as to ſeek and purſue our good; and ſuch is his charity, that it leadeth him to take notice of our works, that when need is he may reprove us; and ſanctify, and cleanſe us with the waſhing of water by the word. So when he declareth his love and faithfulneſs towards *Iſrael*, he ſaith, *I have been a rebuker of them all*; and addeth, *I know, I take notice of Ephraim, and Iſrael is not hid from me*: —— *They will not frame their doings to turn unto the Lord.* Hoſ. 5. 2, 4.

3. He herein gives us to underſtand whoſe works he knoweth eſpecially, and taketh notice of; I know [*thy*] works; their works that have had means and advantages. He knoweth not, in this ſenſe mens works, till he preventeth them with his goodneſs; he looketh not to gather Grapes of Thornes, nor Figs of Thiſtles; he knoweth that in us, as of us dwelleth no good thing; and that our works muſt needs be evil, and unprofitable before his Grace bringeth ſalvation to men, as it doth to *all* men in due time. *Titus* 2, 11. But when he hath vouchſafed

ſafed ſome means, and afforded ſome light to men, then he looketh down from Heaven to ſee if there be any that underſtand, and ſeek after God. *Pſal.* 14. 2. *He faſhioneth mens hearts alike,* and (then) *he conſidereth all their works. Pſal.* 33. 15. But eſpecially when men are brought unto, and planted in his Vineyard, then he pondereth what their doings are: He expecteth that there ſhould be ſome return from them ſuitable to the means uſed, pains taken, and care exerciſed towards and about them. So he ſaith, for inſtruction to us alſo; *Behold* (mind this well, and give attention to it) *theſe three years I come ſeeking Fruit of this Fig-tree. Luk.* 13. 7. So when he telleth us what he had done to his Vineyard, *that he fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt Vine, and built a Towre in the midſt of it, and alſo made a Wine-preſs therein,* he addeth, *and he looked that it ſhould bring forth Grapes. Iſa.* 5. 1, 2. *Matt.* 21. 33, 37. He taketh notice of them eſpecially, whether there be with them the work of faith, and labour of love; he expecteth that that earth which is ſo incloſed, and ordered; and which drinketh in the rain that oft cometh upon it, ſhould bring forth herbs meet for him by whom it is dreſſed, even the work and labour of love, that it may receive further bleſſing from God. *Heb.* 6. 7, 10. His eye is continually upon his Church and Churches, as to preſerve, and deliver them from evil, and to diſpence to them whatever may fit them for fruitfulneſs before him, that they may ſhew forth his praiſes who hath called them out of darkneſs into his marvellous light: So to obſerve what impreſſion his Grace hath upon them, how it is received by them, and what it produceth in them; or whether it be received in vain; *That ſo he may rebuke and chaſten*

them, as he doth, as many as he loveth. Rev. 3. 19. *You only*, ſaith he, *have I known of all the families of the earth, therefore will I puniſh you for all your tranſgreſſions.* *Amos* 3. 2. Hence when *John* in viſion ſaw Chriſt in the midſt of the Seven Candleſticks, he ſaith, *his eyes were as a flame of fire* *Rev.* 1. 14. To denote unto us the piercingneſs of them, and that he is very exact, and obſervant in his inſpections amongſt the Churches, to ſee and take notice what their works are; and to manifeſt the evil of what he doth reprove amongſt them; for anſwerable to the greater priviledges and advantages they have above others, accordingly he doth expect more from them; *unto whom much is given, of them ſhall much be required; and to whom men have committed much, of them they will ask the more.* Luk. 12.48.

4. And here he ſignifieth *what* he knoweth, and taketh notice of, thy [*works*] not their profeſſion only: *Men may profeſs to know God*, truſt in him, love him, cleave to him, *and yet in works deny him, being abominable, and diſobedient, and to every good work reprobate and void of judgment.* *Titus* 1. 16. Men may ſay they believe the Teſtimony of God concerning Chriſt, yea, they may be perſwaded of the goodneſs and truth of it; and have ſome love to it, and hold it forth as their opinion, and plead for it againſt oppoſers; and yet not ſo receive the love of the truth as to be ſaved thereby, or to ſuffer it to work effectually in them, and to bring forth the work of faith, and labour of love, as it doth in thoſe that heartily receive it, and ſuffer it to dwell richly in them. 1 *Theſ.* 1. 3. & 2. 13. *But what doth it profit*, my Brethren, ſaith the Apoſtle, *though a man ſay he hath faith, and have not works?* Faith if it have not works (it's proper works) is dead, being alone. *Jam.*

2.

2. 14, 26. They are not mens pretences and profeſſions ſimply, he taketh notice of, but whether the word of God be received by them as it is in truth the word of God, ſo as to work effectually in them, to redeem them from their iniquities, and turn them to God from Idols, and to fulfill in them the whole good pleaſure of God's goodneſs, and the work of faith with power: And were the faith, the word of faith, believed with the heart, it would work by love, as from God's love as the motive of it, ſo in the exerciſe of love toward Chriſt and God in him, ſo as to part with all as loſs and dung for the excellency of the knowledge of Chriſt, that they might win him, and be found in him; and towards men, and brethren. *Galat.* 5: 6. And truly he is one who knoweth mens works, and without reſpect of perſons judgeth according thereto. 1 *Pet.* 1. 17. Men may appear to be ſomewhat when they are nothing, and profeſs themſelves *to believe on the name of the onely begotten Son of God, while notwithſtanding they love darkneſs* (their ſins and vanities) *rather then light. Joh.* 3. 18, 19. They may have a great many leaves upon them, and make a fair face in the fleſh, while yet their works may not be upright before him: But theſe he taketh notice off, as here he ſaith, *I know thy works.* —

But what did he obſerve in his taking notice of their works, and pondering *them?*

Surely he ſaw that their works were not perfect before him, and thence ſaith, and obſerveth. —

That thou art neither cold, nor hot.] Not cold, there was ſtill ſome profeſſion of the faith with them, ſome ſeeking God, waiting upon him, and approching to him; they had not wholly left off all profeſſed wor-

ſhipping

ſhipping of him, and calling upon his name, but ſtill reckoned themſelves Chriſtians; they might ſtill read, and hear, and pray, and ſpeak one to another, and have ſome uſe of the ordinances of Chriſt among them, and have a form of godlineſs; they had not wholly and profeſſedly left off the thing that was good, but there was ſome warmth with them ſtill; and they might, and did ſurely aſſemble themſelves together, for they were yet reckoned by Chriſt a Church of his, a Golden-candleſtick, that did in ſome meaſure receive, and bear forth the light; yea, there might appear with them a great deal of fervency in their outward profeſſions, and behaviours of themſelves: *They were not cold.*

Nor hot.] Not zealous, *verſ.* 19. *Not fervent in ſpirit ſerving the Lord.* Rom. 12, 11. *Their hearts did not burn within them. Luk.* 24. 32. They were not inflamed with love to him, and the things of his kingdome: Or, as conſidering the ſcope of the place, they were not *hot*, that is, they did not ſo value Chriſt, and the things above where Chriſt ſitteth at the right hand of God, the things moſt excellent, that durable riches and righteouſneſs in Chriſt, as to buy them, with a relinquiſhing and ſelling all that they had; they did not ſo highly value Jeſus Chriſt that pearl of great price as to part with their ſins and idols, and to go on to count *all* but loſs and dung, that they might be made partakers of him, to hate Father and Mother, Wife and Children, Brethren and Siſters, yea and their own lives alſo for the ſake of Chriſt Jeſus, and to take up their croſs and follow him. That this is here meant by [*hot*] appeareth, by the counſel he giveth them, *I counſel thee to buy of me Gold* &c. And by the reaſon and end of his rebuking and chaſtening them, that they might be zealous

lous, and that their zeal might be exerciſed and evidenced in receiving and obeying that counſel, and ſo in buying. *verſ.* 19. And by his call to them, and deſire of their attention; *behold I ſtand at the door and knock. verſ.* 20. He was not readily received, it ſeemeth, but the door was ſhut againſt him, and ſomewhat elſe entertained in his room and ſtead; and he was fain to knock for admiſſion and entrance, and to ſtand there, till his head was filled with dew, and his locks with the drops of the night, as *Cant.* 5. 2. While they gave their love to others, and took in others inſtead of their husband, and imbraced the boſome of a Stranger: This was the *heat* they were deſtitute of, and in this ſenſe they were not *hot*; they did not forſake *all* things for Chriſt Jeſus; they were as ſilly doves without heart, profeſſedly waiting upon God, *but yet retaining ſin in their hands, or double mindedneſs in their hearts. Hoſ.* 7. 11. Or they were ſeeking their own things, their praiſe, honour, glory, name, or to eſtabliſh a righteouſneſs to themſelves; and though they might appear to be, and might be zealous, yet not in a good matter. *Gal.* 4. 18. They were like to a man that hearing of an excellent commodity at ſuch a Mart, or Market, goeth thereto; he is not ſo cold as to ſtay at home, but taketh ſo much pains as to go to the place where it may be had, and looketh upon it, and liketh it, and heareth delightfully what is ſpoken in commendation of it, and taketh delight in approching to it; but yet he is not ſo *hot* as to come up to the price of it, though he may bid ſomewhat, and be willing to part with ſomething; yet he hath not ſuch an high eſtimate of, and affection to it, as to preferr it before *all* other things, and to purchaſe it how dear ſoever it be: Truly ſuch an one though he be

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not *cold*, yet he is not *hot*; ſuch a man is *hot* that is reſolved to have ſuch a commodity whatever it coſt him, that ſpareth no pains or coſt: In ſuch a ſenſe they were not *hot*; they were not ſo cold as wholly to deſiſt from a profeſſed waiting at Wiſdom's poſtes, but they might come and ſit before God as his people, and hear his words; and it might be as a lovely and pleaſant ſong to hear what was ſpoken in the praiſe and commendation of that Gold tried in the fire *&c.* But ſtill their hearts went after their covetouſneſs, or their pride, and high thoughts of themſelves; they conceited themſelves to be rich and encreaſed with goods, and therefore did not forſake *all* that they had for Chriſt; they did not ſo highly prize him, nor ſo ardently affect him as to count, and go on to count, all other things as dung and dogs meat in compariſon of him. *Ezek.* 33. 31, 32. Oh let us ſearch and try our hearts in the light of God's teſtimony, and ſee if we alſo be not ſuch manner of perſons, ſuch Lukewarm ones, as theſe were to whom this counſel was given; the teſtimony of Chriſt, the perfect law of liberty, is a faithful glaſs, that giveth a true and impartial diſcovery of all things and perſons; *it pierceth even to the dividing aſunder of Soul and Spirit, and Joints and Marrow, and is a diſcerner of the thoughts and intents of the heart.* *Heb.* 4. 12. Therein let us examine our ſelves, and not truſt to our own hearts, or lean to our own underſtandings, for the heart is deceitful and deſperately wicked above all things; and he that truſteth therein is a fool: Our wiſdom, and underſtanding will pervert us, and make us believe we are *hot*, when indeed we are but *lukewarm*: We may ſeem hot in hearing, in praying, in conferring, in contending for the faith of the common Salvation, in frequenting the aſſemblies

of

of Gods people, in ſpeaking one to another, and to others: we may have a form of Knowledg, and appear zealous in viſiting other Societies of Gods people, and take much pains, and be at much coſt; yea, we may laviſh Gold out of the Bag, and weigh Silver in the Ballance; and as the Apoſtle ſaith in another caſe, give all our goods to feed the poor, and for pious uſes, and yet be but lukewarm ſtill, and ſet up the ſtumbling block of our iniquity before our eyes, and do all this to deck our Idol with; we may not be *hot* notwithſtanding all this, not willing to be redeemed from our iniquities, or love to our Idols; and though we may appear fervent, yet not be ſo in ſeeking and ſerving the Lord, but be ſeeking our own things, our own name, praiſe, applauſe, the life of our own hands; we may be deſirous of vain Glory, or do theſe things to conſume upon our luſts: Oh let us come to the light of the Lord, and therein view our ſelves, our hearts and ways, and as therein our Lukewarmneſs is diſcovered, let us cleanſe our ſelves therefrom in the light and ſtrength of Gods Grace, which bringeth Salvation to all men. 2 *Cor.* 7. 1.

This is the iniquity, the provoking iniquity of thoſe in Gods Church, in his Vineyard, that they are not *Hot*; for though they cannot heat themſelves, but muſt be heated with a Cole from his Altar; yet unto, and in in their turning at his reproofs, and letting go the things faulted, and diſcovered to be evil and unprofitable *He would pour out his Spirit to them, and make known his words*, which are as fire, and would even make their hearts burn within them, *Prov.* 1. 23. with *Jer.* 23. 29. *Luke* 24. 32. The light of *Iſrael* would be as a fire unto them.

And this is that he expecteth from thoſe in his Church, not only that they be not *Cold*, but that they be *Hot*, not only that they hear, pray, aſſemble, conferr, approch to him, and have a name among the Churches, that they *live* (which they may have while they are *dead*) *Rev.* 3. 1. but that they have ſuch an eſtimate of Chriſt, and the things of him, as to count all other things but vile and unprofitable in compariſon of him; and ſo, that they be *hot* in buying the truth with ſelling all that they have: ſuch is the excellency of this bleſſed Treaſure preſented before them, and commended to them; and ſuch advantages they have in the Church to ſee the Beauty and Glory of it, and to hear of its preciouſneſs in their aſſemblings together, and ſuch their fellowſhips together, that they might have heat begotten, preſerved and increaſed among them, *Eccleſ.* 4. 11. and therefore he expecteth from them that they ſhould be zealous, he may ſay to them as to his Vineyard of old, What could have been done more to my Churches that I have not done in them, that they might have counted all things as loſs for my ſake, even the things moſt gainful, and been filled with zeal as hot as fire, in ſeeking the knowledge and enjoyment of me, and promoting the things of my Kingdom, even with ſuch zeal as would have conſumed them, and made them ready and willing to forſake and forget all for me? and when notwithſtanding all his goodneſs and graciouſneſs to them, they are ſtill deſtitute of this heat, and ardency of affection to him, oh, this incenſeth him againſt them, and provoketh him to anger, who is ſlow thereto? and ſo much is ſignified to us in what followeth.

I would thou were Cold or Hot.] As if he ſhould ſay, I cannot away with this temper, or diſtemper of thine,

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as *Ver.* 16. it is very offensive and provoking to me, and therefore I wish thou wert rid of thy loathsom temper, and wert either *Cold* or *Hot*: It is somewhat like to what *Elijah* saith to the *Israelites, why halt ye between two opinions? if God be God follow him, but if* Baal *then follow him.* 1 Kings 18. 21. Or like to the saying of *Joshuah, If it seem evil to you to serve the Lord (in sincerity and truth, with a putting away the Gods which your fathers served) chuse you this day whom you will serve, whether the the Gods which your fathers served that were on the other side of the flood, or the Gods of the* Amorites, *in whose Lands ye dwell?* Josh. 24. 14, 15. As if he should say, do not make a shew of serving the Lord, while together therewith you do indeed serve your Idols: But either be hot in serving him onely and sincerely, and put away, and renounce your Idols; or else be Cold, and leave off your professed waiting on him, and follow such other Gods as you shall chuse, this neutrality and indifferency is very displeasing and unbearable to him in his Church and Vineyard; this Samaritanisme in which men fear the Lord, and serve their own Gods, and indeed it is reputed by him as not fearing him at all, 2 *Kings* 17. 32, 34. His Grace instructeth, moveth, and strengtheneth us, to love and cleave to him with all our Heart, Soul, Mind and strength, *Mark* 12. 29, 30. but when the heart is divided, then shall men befound faulty. *Hos.* 10. 12.

But here we might for our usefulness propose these two Questions.

Question 1. *whether seeing this faithful Counsellor, wisheth that they were either* Cold *or* Hot, *it be alike to him*

which of them they were? or whether it were all one to him whether they were Cold *or* Hot?

Anſwer No ſurely, he is not indifferent herein, he would rather they were *Hot* in *buying the Truth*, and giving hearty entertainment to him; and therefore he counſelleth them, *To buy of him Gold tryed in the fire, that they might be rich.* Ver. 18. And therefore *he rebuketh them* (ſharply reproveth them) *and chaſteneth them, that they might be zealous and repent.* Ver. 19. *And therefore he ſtandeth at the door and knocketh, that they might open unto him, receive him, and entertain him heartily.* Ver. 20. Nor was it alike to the Prophet (when he reproveth the *Iſraelites* for halting between two opinions) whether they followed God or *Baal*; for he earneſtly deſired that they might joyn to, and heartily and ſincerely follow the Lord God of *Iſrael*, and to that end Prayeth. *Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou haſt turned their heart back again.* 1 Kings 18. 37. And the like we may ſay of *Joſhuah*, *Chap.* 24. 15. Chriſt is in the boſome of the father, and knoweth his heart and thoughts, and hath revealed that God is *not willing that any man ſhould periſh, but that all ſhould come to repentance,* 2 Pet. 3 9. and ſtill he is more unwilling that any of thoſe little ones, that have taſted of his graciouſneſs, ſhould periſh; becauſe he is the Saviour of all men, eſpecially of them that believe, *Mat.* 18. 11. 1 *Tim.* 4. 10. He is acquainted with, and is the faithful and true witneſs of, the ſincerity and ardency of the fathers love and compaſſion to all, while it is called to day, that he would have all men to be ſaved, and come to the knowledge of the truth; *for God ſent him not into the world to condemn the world, but that*

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the world through him might be ſaved. 1 Tim. 2. 4, 6. with John 3. 17. *God hath no pleaſure, none at all, neither ſecret nor revealed in the death of the wicked, but rather that they ſhould turn and live.* Ezek. 11. 23, 32. and he and Chriſt Jeſus are one; and therefore the *Amen*, the *faithful* and *true Witneſs* is not indifferent whether his Churches, and thoſe in them be *Cold* or *Hot*; but he is one that hath pleaſure in uprightneſs, and loveth that thoſe in his Church ſhould cleave to him with full purpoſe, and give him their hearts, and would that they ſhould be wholly and altogether his: to whoſe mind alſo the Apoſtle *Paul* was framed, when *Agrippa* ſaid, almoſt thou perſwadeſt me to be a Chriſtian. *I would to God, ſaith he, that not only thou, but all that hear me, were both almoſt, and altogether ſuch as I am*, and not ſo indifferent as he was. *Acts* 26. 29. And this the Apoſtle alſo deſired with underſtanding, as knowing Gods good will towards all men was, that they ſhould heartily receive the love of the truth: had he been of the mind of ſome men, that God hath a ſecret Will concurring with the deſtruction of the greateſt part of Mankind in a perſonal conſideration, he could never in faith have poured out ſuch a wiſh to God for all them that heard him; but knowing God is love, and that he hath manifeſted himſelf ſo to be in giving his Son by his Grace to taſte death for every *man*; from hence his hearts deſire and prayer to God for them was, *That they might be ſaved from their iniquities and vanities*, as Rom. 10. 1, 3. And therefore thus Chriſt Jeſus ſpeaketh, to ſhew him how abominable their preſent temper was to him.

Queſtion 2. *Whether it be better for the Churches, or thoſe therein to be* Cold *then* Lukewarm, *it is better without*

out Controversy to be Hot, *and fervent in Spirit, in seeking and serving the Lord, and diligently pursuing the things of his Kingdom: but whether it be better for Lukewarm ones to be* Cold?

Answer. Truly properly and fully it is not better to be *Cold* then *Lukewarm*, for neither is good; but it is worse to be *Lukewarm* in Gods Vineyard, and more abominable to him, and in his account, who judgeth righteously then to be *Cold*; and so to be *Cold* is not so bad, in some respects as to be *Lukewarm*; For,

1. The iniquity of Lukewarmness in his Churches is more provoking in his sight; because the Clouds do more abundantly Rain Rain upon them that come into, and frequent the Assemblies of Gods people, then upon those who are *Cold*, and come not amongst them, and they oft drink in the Rain that cometh upon them; they have more advantages given to them then others, and more opportunities to hear, and be acquainted with the excellency of Christ, and the inriching nature of that *Gold tried in the fire*, and therein, and therewith to see the vileness of their sins, and vanity of their Idols, wisdom, works of Righteousness, high thoughts, and conceits of themselves, that they might turn to God from all their Idols, and have their Hearts drawn off from all other Objects, and united to Christ Jesus: hence those that are among his people, *do in their evils overpass the deeds of the wicked.* Jer. 5. 21, 28. So it is said, *That* Manasseh *made* Judah, *and the Inhabitants of* Jerusalem *to do worse then the Heathen, not simply as to matter of fact*, but worse; *because the Lord spake to them and his people* (by his Prophets) *but they would not hear.* 2 Chron. 33. 9, 10. Hence oftentimes this is declared as an aggravation

vation of the iniquity of God people, that they ſin under ſuch advantages, and in the enjoyment of ſuch nighneſs, means and opportunities: therefore the Lord ſaith concerning the Prieſts and Prophets: *Yea in mine houſe have I found their wickedneſs*, &c. Jer. 23. 11. and 11. 14, 15. Iſa. 66. 4. and anſwerable to the greatneſs of their iniquity, as being thus aggravated, anſwerable will be their judgment, ſo perſiſting; yea, and more ſwiftly will God proceed againſt them, eſpecially now when more clear light then formerly is vouchſafed: he that was grieved fourty years with his people in former times, was provoked after three years in latter; becauſe of the unfruitfulneſs of thoſe in his Vineyard, to ſay, Cut it down, why cumbreth it the ground? So he here threatneth he will ſpue them out of his mouth, and accordingly he may have ſo done with this Church long ſince: *Thou* Capernaum, ſaith our Saviour, *that art exalted to Heaven, ſhalt be brought down to Hell; for if the mighty Works which have been done in thee had been done in* Sodom, *it would have remained until this day; but I ſay unto you it ſhall be more tollerable for the Land of* Sodom *at the day of Judgment, then for you.* Mat. 11. 20, 24. *That Earth which (drinketh in the Rain that oft cometh upon it, and yet) beareth Briars and Thorns, is rejected, and nigh unto Curſing, whoſe end is to be burned.* Heb. 6. 8.

2. It is worſe to be *Lukewarm* in Gods Vineyard; then *Cold*; becauſe thoſe that are *Cold* may ſooner be made ſenſible of their Condition, and fall down under reproofs, and be made to perceive the ſadneſs of the ſtate they abide in, or have brought themſelves into by their departure then Lukewarm ones; When perſons are *Lukewarm* they are ready to ſay. Aha, we are warm, we have ſeen the fire; bleſſed be the Lord for

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we are rich, and increaſed with Goods, and have need of nothing, they are highly conceited of their good Condition, and think, and ſay they are hot enough already, they are in a good temperate Condition, and need not to come nearer the fire *Seeſt thou a man wiſe in his own Eyes, there is more hope of a fool* (of a bruitiſh perſon that hath no underſtanding) *then of him.* Prov. 26. 12. Their good cannot ſo eaſily be ſought and effected, as the good of thoſe may that are *Cold*, and who have outwardly left off their former profeſſion; for the Lukewarm ones are ready to fill their mouths with Arguments, and to plead their own Innocency, and to ſtop their ears from hearing faithful reproof; they have excuſes at hand; they can preſently ſay, Wherefore are ye jealous of us? Or why find ye fault with us? What would you have us to do? We are not *Cold*, we read, hear, pray in our families, frequent Aſſemblies, uſe the Ordinances of Chriſt, and are called by his Name; they are ready to thank God they are not like other men, or like to what they themſelves ſometimes were, and not onely juſtifie themſelves herewith before men, but indeavour ſo to do before God alſo; they not only weary men but God alſo with clearing themſelves, and pleading for themſelves, and take it ill at his hands, and are even angry that he doth not approve them, and hear their Prayers, and grant their requeſts. So when the Lord ſent the Prophet to reprove his people, he acquainteth and telleth them they were not *Cold*, and that they had this to plead for themſelves, and excuſe themſelves withall, that they might ſtill hold faſt deceit, and refuſe to return; and becauſe hereby they were blunt, and unapt to receive correction, and to turn at reproof, therefore the Prophet is charged to put to the more ſtrength. *Cry aloud, ſaith the Lord,* (*for*

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their ears are heavy; and they are very dull of hearing) ſpare not, lift up thy voice like a Trumpet (that they may be afraid, and run together. *Amos* 3. 6. And ſhew my people their tranſgreſſion, and the houſe of *Jacob* their ſins. Yet (though they are ſo greatly polluted, they are not quite cold, but are lukewarm, for) *they ſeek me daily, and delight to know my ways as a nation that did righteouſneſs, and forſook not the ordinance of their God; they ask of me the ordinances of juſtice, they take delight in approching to God. Wherefore have we faſted,* ſay they, *and thou ſeeſt not? Wherefore have we afflicted our ſouls, and thou takeſt no knowledge?* When as notwithſtanding all this profeſſed waiting upon God, and frequent approching to him, they were not hot, they did not part with the things reproved, but their hands were defiled with blood, and their fingers with iniquity; their iniquities ſeparated between them and God, and their ſins hid his face from them that he would not hear: And yet they thought they were warm enough, and looked that God ſhould accept them, and approve them: *But* (ſaith the Lord) *their webs ſhall not become garments, neither ſhall they cover themſelves with their works. Iſa.* 58. 1. 3. & 59. 1. 6. They were ready to cry, they had built an houſe for Gods name, and the place of his reſt; and had kept his ordinance, and walked mournfully before him, and thought this would have excuſed them, and obtained God's favour for them, though they were loaden with iniquity, and were ſerving their idols. *Iſa.* 66. 1. 2. But when they are quite cold they have not ſuch things to ſay for themſelves, but ſooner fall under reproof: As the *Ninevites* that had not God's name called upon them, nor his word and ordinances amongſt them, ſooner humbled

themſelves before God then the *Jews*, who had the Scriptures read amongſt them every Sabbath-day, and faſted, and prayed &c. Becauſe they thought eternal life belonged to them, and that they were already in a good and happy condition. *Matt.* 12. 41. And as our Saviour ſaith to the *Phariſees*, *Publicans and Harlots enter into the kingdom of God before you*: *For John*, ſaith he, *came unto you in the way of righteouſneſs, and ye believed him not, but the Publicans and the Harlots believed him. Matt.* 21. 32, 33. Oh how hard is it for a rich man to enter into the kingdome of God! Now then, by how much the more, they are the more hardly admoniſhed, and more difficultly recovered then thoſe that are cold, by ſo much the more is their temper more ſad; for they ſport themſelves with their own deceivings.

3. The Lukewarm ones are worſe then thoſe that are cold, becauſe by their ſeeming to be religious, and to do their former works, they cauſe the name of God, and his doctrine to be evil ſpoken of; and ſo do more injury to others; ſutable to what the Apoſtle ſaith; *Behold thou art called a Jew* (and ſo we may ſay a Chriſtian) *and reſteſt in the law, and makeſt thy boaſt of God* (as if he were thy God, thy Father, and thou hadſt an intereſt in him) *and knoweſt his will, and approveſt the things that are more excellent*—— *and art confident that thou thy ſelf art a guide of the blind, a light of them which ſit in darkneſs, an inſtructer of the fooliſh, a teacher of babes, which haſt the form of knowledge, and of the truth in the law: thou therefore which teacheſt another, teacheſt thou not thy ſelf?* —— *thou that makeſt thy boaſt of the law, through breaking of the law diſhoureſt thou God? For the name of God is blaſphemed among the Gentiles through you*, (through

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ſuch lukewarm ones, who ſeem to be religious, and yet hold faſt a lye in their right hand, and ſo their religion is vain) *Rom.* 2. 17, 24. When perſons are grown quite cold, and come not into the aſſemblies of God's peculiar people, there is not then ſuch occaſion given to the adverſary to ſpeak reprochfully of the worthy name of Chriſt, and his doctrine, as when men frequent thoſe aſſemblies, and frequently tread his courts, and appear to do their former works; when thoſe that profeſs to believe the Goſpel of Chriſt, and are frequently amongſt them that make profeſſion of it, and hold it forth to others; when ſuch (I ſay) hold faſt deceit, and refuſe to return, when ſuch walk on in darkneſs, fulfilling the deſires of the fleſh, or of the mind, the mouths of others, by occaſion of them, is opened againſt Chriſt, and his Goſpel, as if he were a Miniſter of ſin, and it a doctrine of licentiouſneſs: Others among whom they live will be ready to ſay, theſe are the men that pretend to have learned the truth as it is in Jeſus, and to have imbraced the doctrine of Chriſt more ſincerely then others: They ſay they believe Chriſt died for *all*, and gave himſelf a ranſome for *all*; and they hear, and pray, and read, and uſually go amongſt ſuch as aſſemble themſelves often and profeſſedly to wait upon God, and to edify themſelves; but yet you may ſee, they are as much polluted as others, their heart goeth as much after its covetouſnes as the hearts of any other; and they are as proud and cenſorious, and highly conceited of themſelves, and as uncharitable and unmerciful as others; ſurely this doctrine teacheth them to live as they liſt, and aſſureth them they ſhall have peace though they walk after the imagination of their own hearts: This is a doctrine of looſeneſs and licentiouſneſs, it is

certainly an hereſy, or otherwiſe it would have ſome other manner of efficacy on theſe men that make a trade of hearing it, and being amongſt thoſe that profeſs it: Oh how by occaſion of ſuch is the doctrine according to godlineſs evil ſpoken of, and reproached, as if it were a doctrine of profaneneſs! How is God's name hereby polluted? Hence the Lord as one highly diſpleaſed and provoked, thus ſpeaketh to his people in former times, who did not fervently and ſincerely ſeek and ſerve him: *As for you, O houſe of Iſrael, thus ſaith the Lord God, go ye, ſerve ye every one his own idols, and hereafter alſo if ye will not hearken to me,* (to obey my voice, and give glory to my name) *but pollute ye my holy name no more with your gifts, and with your ſacrifices. Ezek.* 20. 39. As if he ſhould ſay, you had better be quite cold then thus lukewarm; did you wholly follow after your idols, and make no profeſſion of ſerving me, my name would not be ſo greatly polluted as now it is, while you call upon me, and yet ſerve your own idols. Oh! this tendeth very much to the blemiſhing of God's worthy name called upon us, and to the defiling God's ſanctuary, when perſons are ſerving their idols, and ſowing to the fleſh, and yet come the ſame day into his Sanctuary, and appear to take delight in approching to him, as if they were delivered to do thoſe abominations; or as if the grace of God heard, and in ſome ſort received by them, gave them incouragement to ſerve ſin, or follow their vanities, from which indeed it cometh to redeem them, and to that purpoſe bringeth ſalvation to *all* men. *Ezek.* 23. 38, 39. *Jer.* 7. 9, 11. *Titus.* 2. 11, 12. Oh how loathſome, diſpleaſing, and provoking is this to him who hath deſerved ſo well at our hands, that we ſhould be for him onely, and give him and none other

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our loves, and who loveth truth in the inward parts! he well knoweth not how to bear with, or indure ſuch evil and unkind requitals, or to away with ſuch a loathſom temper, or frame, as is that of *Lukewarmneſs* to him; and ſo much he giveth us to underſtand in what followeth. ——

Verſ. 16. *So then, becauſe thou art Lukewarm, and neither Cold nor Hot, I will Spue thee out of my Mouth.* ——

In this ſharp rebuke and threatning, the faithful and true Witneſs ſignifieth to us the loathſomneſs, and unbearableneſs of this temper or diſtemper of theirs unto himſelf: it was ſuch, and ſo grievous to him, that he could not away with it, though they were not *Cold*, but there was ſtill ſome form of Godlineſs, and profeſſion of Religion upon them, they ſeemed to be Religious, and made mention of the God of *Iſrael*, and called themſelves of the Holy City, and ſtayed themſelves upon the God of *Iſrael*, yet this was not in truth nor in righteouſneſs, as *Iſa.* 48. 1, 2. Their Religion was vain, and they more odious in this Condition to him, then if they had been quite *Cold*; like to that, *Iſa.* 1. 11, 16. *To what purpoſe is the multitude of your Sacrifices to me, ſaith the Lord? I am full of the burnt Offerings of Rams.* —— *When ye come to appear before me, who hath required this at your hand to tread my Courts? bring no more vain oblations, Incenſe is an abomination to me, the new Moons and Sabbaths, the calling of Aſſemblies I cannot away with, it is iniquity* (or grief) *even the ſolemne meeting: Your new Moons and your appointed Feaſts my Soul hateth, they are a trouble to me, I am weary to bear them; and when you ſpread forth your hands I will hide mine eyes from you, yea when ye make many Prayers I will not hear you, your hands are full of Blood*: like whereto alſo is that. *Amos* 5. 12, 21, 27.

I

I know your manifold Transgressions, and your mighty sins, &c. *I hate, I despise your Feast-days, and I will not smell in your solemne Assemblies; though ye offer me Burnt offerings, and your Meat offerings, I will not accept them, neither will I regard the Peace-offerings of your fat Beasts: Take thou away from me the noise of thy Songs; for I will not hear the melody of thy Viols.* — For ye have born the Tabernacle of your *Moloch* and *Chiun* your Images: — *Therefore I will cause you to go into Captivity.* This was greatly provoking to him that they were so *Lukewarm*, and did not buy the truth with a parting with their abominations, and Idols: So here he threatneth he wil spue them out of his mouth; because they were *Lukewarm.* A Metaphor taken from Lukewarm meat, that is displeasing and burdensome to the Stomach; or rather from Lukewarm water that is loathsom and offensive, and causeth vomiting: and it is as if he should say, I will abhor you, and cast you out, and you shall be cut off from my Congregation, I will not keep you in my mouth to plead for you, or to speak a good word for you, but you shall be cut off from among my people and Churches, your temper is so loathsom and grievous to me, that it were more bearable to me if you did not tread my Courts at all; you had better never profess to wait upon me, then under that profession to hide, and keep close, and make provision for your sins and Idols. *He that killeth an Oxe is as if he slew a man, he that Sacrificeth a Lamb, as if he cut off a Dogs neck, he that offereth an Oblation, as if he offered Swines Blood, he that burneth incense as if he blessed an Idol; while men chose their own ways, and their Soul delighteth in their abominations.* Isa. 66 3. Ezek. 14. 3, 11. and therefore he threatneth to abhor them, and vomit them out of his mouth, unless they did receive

ceive timely admonition, and repent. *Verſ.* 19. *Lev.* 18. 25, 28. In which he ſignifieth.

1. That his Churches and people are eſpecially in his mouth; as they are in his heart to love them, and to delight in them, and in his hand to hide, protect, and defend them from their enemies, and from all evil; ſo alſo in his mouth, he taketh up their names into his lips, and maketh intercеſſion for them eſpecially. *Pſal.* 16. 4. *Heb.* 7. 25. Yea, though they are Lukewarm, and are thereby become offenſive and loathſom in their temper, yet he doth not preſently reject them, but pleadeth for them as his Church, and that they may be ſo continued: *He hateth putting away* from this nighneſs. *Mal.* 2. 16. He is ſlow to anger, and it is his work, his ſtrange work, his Act, his ſtrange Act, to caſt ſuch forth out of his houſe, and vomit them up; and therefore he ſaith not: *I have ſpued thee out of my mouth, but I will do it*; namely, if they did ſtill ſo perſiſt and abide: *He remembreth for ſuch the kindneſs of their youth, the love of their eſpouſals, when they have forſaken him the Fountain of living Waters, and hewed to themſelves broken Ciſterns that can hold no water, and when they have forgotten him days without number.* Jer. 2. 2, 13, 32. This Church of *Laodicea* was not always in this ſad and abominable Condition; but it was ſometime *hot* and fervent; and was ſo taken with Chriſt, and his love and lovelineſs, that the Apoſtle *Paul* did joyfully behold their order (in ſeeking firſt the Kingdom of God and the righteouſneſs thereof) and the ſtedfaſtneſs of their faith, and therefore inſtructed them: *As they had received Chriſt Jeſus the Lord, ſo they ſhould walk in him; rooted and built up in him, and ſtabliſhed in the faith as they had been taught,* &c. Col. 2. 6, 7. Chriſt was ſo precious

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to them, that through their beholding, belief of, and and delight in his precious neſs, they were made a Church of his, and called out of the State, Condition, and fellowſhip of the world into him, and unto fellowſhip with him, and were bottomed and built upon him, and begotten by him to a lively hope of his mercy, and this ſtill Chriſt remembreth; and for ſuch he maketh interceſſion, though they are become unlovely, and unpleaſant, till they are put out of his houſe; yea, when they have fitted themſelves for being caſt out, ſuch is the graciouſneſs of this faithful and true witneſs, that he interpoſeth himſelf for them while, and as it may be for their good, that further patience and forbearance may be exerciſed towards them, and further means uſed, that they may in the light and ſtrength of his Grace recover themſelves, and turn unto him from whom they have revolted, and backſlidden; So when the Lord of the Vineyard came three years ſeeking fruit on the Fig-tree that was planted in his Vineyard, and found none, and was ſo greatly incenſed, that he gave order to cut it down, that it might no longer cumber the ground; this gracious Vinedreſſer ſtepped in, and pleaded for it. *Lord, let it alone this year alſo, till I ſhall dig about it, and dung it* (that it may bring forth fruit, and ſo be ſtill continued in that ground) *Luke* 13. 6, 8. So when he complaineth of, and to his people. *Thou haſt been weary of me, O* Iſrael. —— *Thou haſt not honoured me with thy Sacrifices*; —— *But thou haſt made me to ſerve with thy ſins, thou haſt wearied me with thine iniquities:* Yet he addeth. *I, even I am he that blotteth out thy tranſgreſſions for mine own name ſake, and will not remember thy ſins.* Iſa. 43. 22, 25. Though they were not ſo fervent as to give him no reſt; though they did not weary him in crying

crying after wiſdom, and liſting up their voice for underſtanding, as thoſe that would take no denial, but inſtead thereof were weary of him; yea, and found him ſo much unpleaſant work, as to weary him with their tranſgreſſions, in hiding, and covering them, and waſhing and cleanſing them from them, yet he continued to be gracious and merciful to them; he knoweth not how preſently to reject them, but when he ſpeaketh againſt them, he doth earneſtly remember them ſtill, and his bowels are moved and ſtirred towards them; yea, when he threatneth to give them up to deſtruction: becauſe they are bent to backſliding from him, and though called to the moſt high, not at all exalt him; yet he crieth out (as one full of good bowels towards them. *James* 5. 11) How ſhall I give thee up? How ſhall I deliver thee? (as one that well knoweth not how to do it) mine heart is turned within me, my repentings are kindled together. *I will not execute the fierceneſs of mine anger*; —— *For I am God and not man, the holy one in the midſt of thee*, &c. And thus gracious is he towards ſuch unworthy and backſliding ones for his own goodneſs, and becauſe he remembreth the kindneſs of their youth. *Hoſ.* 11. 1, 9. *Jer.* 31. 18, 20. Nay, when he putteth them away from their former nighneſs to him, yet he doth not preſently give them a Bill of divorce; but is calling unto them to return to him, and proclaiming his graciouſneſs and readineſs to receive them again, and ſtretching forth his hand towards them, though they have treacherouſly departed from him as a Wife from her Husband, and played the Harlot with many lovers, taking in ſtrangers into the Bed of love inſtead of their Husband. *Iſa.* 50. 1, 2. *Jer.* 3. 1, 20, 22. He is not quick to vomit them out of his mouth, who are ſo unpleaſant and loathſom

to him, that he well knoweth not how to keep them in; he cannot eaſily put them from among the Children, or caſt them out from being of his congregation; but is ſtill ſtretching out his hand to ſuch rebellious ones, while it is called to day, to draw and ſtrengthen them to come to him, and imbrace them in returning. *Iſa.* 65. 2, 4. Oh the infinite graciouſneſs and kindneſs of this faithful and true witneſs, and of the Father in him! Oh that we may never abuſe ſuch goodneſs, or turn ſuch grace into wantonneſs! That we may never deſpiſe the riches of his patience, forbearance, and long-ſuffering towards us, but may ſo know, conſider, and take notice of his goodneſs, and of its tendency and operation, that we may be zealous and repent: For if ſtill our hearts be ſet in us to do evil, and we continue in our provocations, becauſe ſentence is not ſpeedily executed, this will provoke him at laſt to execute what he threatneth; he will wound the head of his enemies, and the hairy ſcalp of ſuch as go on ſtill in their treſpaſſes, neglecting, and lightly eſteeming him who is the God of Salvation, who hath prepared for us, and is diſcovering, and exerciſing to us ſuch Salvation in and through Chriſt Jeſus. *Pſal.* 68. 18, 21. And this leadeth us to the next.

2. But though he be ſlow to anger, and of great kindneſs, and ready to repent him of the evil threatned, yet in their ſtill continuing in this diſtemper, after ſuch gracious counſel given. *verſ.* 18. Such rebukes and chaſtiſements uſed. *verſ.* 19. And ſuch wonderful condeſcenſion and patience exerciſed. *verſ.* 20. at laſt he will ſpue them out, and vomit them up as his Church, un-ſon them, un-church them, ceaſe to plead for them as his Church, caſt them out of his Vineyard into the field

field of the World; So, when he looked for Grapes, and behold wild-grapes, he then ſaith, and threatneth, that *he will take away the hedge of the Vineyard, and it ſhall be eaten up, and break down the wall thereof, and it ſhall be trodden down; and he will lay it waſte, it ſhall not be pruned, nor digged, but there ſhall come up briars and thornes*; and he threatneth that *he will command the clouds that they rain no rain upon it. Iſa.* 5. 1, 6. So the vine-dreſſer ſaith, if after his digging about, and dunging the fruitleſs fig-tree, it bring forth fruit well; but if not, after that the Lord ſhould cut it down; He would not always intercede for it, if it ſtill after further means uſed remained barren and unfruitful. *Luk.* 13. 9. He can take away his kingdom, and remove the Candleſtick out of his place. *Matt.* 21. 43, 44. *Rev.* 2. 5. Behold Iſrael after the fleſh, *if God ſpared not the natural branches, take heed leſt he alſo ſpare not thee; behold therefore the goodneſs and ſeverity of God, on them which fell, ſeverity, but towards thee goodneſs, if thou continue in his goodneſs, otherwiſe thou alſo ſhalt be cut off. Rom.* 11. 20, 23. He can caſt them out of his houſe that are in it, and will do ſo, if they perſiſt in rebelling againſt him; and love them no more, but forſake them, and caſt them off for ever. *Hoſ.* 9. 15. 1 *Chron.* 28. 9. Of a truth, God is no reſpecter of perſons; he is not tied to any man's perſon, but Chriſt is the *Amen*, to him are the promiſes made, and in him they are confirmed, and ſure to all the ſeed who are begotten and born of the ſpirit, and led by the ſpirit; for as many as are led by the ſpirit of God they are the Sons of God; in him all the promiſes of God are *yea* and *Amen*; and if we be Chriſt's, then are we *Abraham's* ſeed, and heirs according to promiſe; But *if a man* (that hath been ingraffed into him) *abide not in*

him, he is caſt forth as a branch, and withereth, and men gather them, and they are caſt into the fire, and burned. Joh. 15. 1, 6. In abiding in him is ſafety, and ſecurity, none can pluck them out of his hand, or mouth, that hear his voice, and follow him, as he is drawing them, and working in them both to will, and to do, of his good pleaſure: But beware of him, ſaith God, and obey his voice, provoke him not, for he will not pardon your tranſgreſſions, for my name is in him; he will not forgive if we ſin againſt him, and ſerve other Gods, and continue ſo to do, but will ſpue ſuch at laſt out of his mouth, though he be long-ſuffering, and plenteous in mercy and goodneſs: He that hath an ear let him hear what the ſpirit ſaith to the Churches: For he can do the ſame to any particular perſon that hath an ear, if he grow lukewarm, and remiſs, which he can do, and threatneth to do to ſuch a Church: Oh that every one of us may conſider that our ſtanding is by faith, that ſo we may not be high minded, but fear: The Apoſtles had a good uſefulneſs of conſidering the terrour of the Lord, to quicken them to diligence in ſeeking and ſerving the Lord; And the Apoſtle *Paul* including himſelf with the Holy Brethren ſaith, if we ſin wilfully after the knowledge of the truth received, there remaineth no more Sacrifice for ſin; but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries: Oh conſider this ye that forget God! *Exod.* 23. 20, 24. *Rev.* 3. 16, 22. *Rom.* 11. 20. 2 *Cor.* 5. 8, 11. 1 *Cor* 9. 27. *Heb.* 10. 26, 29.

Ver. 17. *Becauſe thou ſayſt, I am rich, and increaſed with goods, and have need of nothing, and knoweſt not that thou art wretched, and miſerable* (or piteous) *and poor, and blind, and naked.* ——

This

This Verſe containeth in it either,

1. An evidence and demonſtration that they were *Lukewarm*, and is a declaration of the cauſe and reaſon of their *Lukewarmneſs*; their high thoughts and conceits of themſelves made them ſo, *And ſo there was more hope of a fool* (of ſuch as were *Cold*) *then of them.* Prov. 26. 12. When men are highly conceited of themſelves, and think that they are already rich, this will make them grow indifferent and remiſs and ſlothful; and though they come daily, and ſit before God as his people, and ſeem to take delight in approching to him, and remain in the aſſemblies of his people, yet it will make them do what they do out of Cuſtom, and for faſhion-ſake, or in ſervice to ſome Idol, and it will cauſe them to be like a door that turneth upon his hinges, it will keep them at a ſtand; and though they go backward and forward like ſuch a door, yet they will at laſt be but where they were at firſt, they will not grow in Grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt, it will hinder them from being *hot*, from ſuch a prizing of Chriſt as to hate all for his ſake, that they may win him, and be found in him. *Prov.* 26. 12, 16. *The full Soul loatheth the Honey-combe, and that cauſeth a man alſo to wander from his place as a Bird from her neſt.* Prov. 27. 7, 8. Thus it was with *Iſrael* of old, when they were low and mean, and little in their own eyes, and in the day of their eſpouſals; oh then what fervency, and heat of Spirit, and demeanour was found with them! they followed the Lord out of the Land of *Egypt* and through the Wilderneſs, through a Land of deſerts and pits, through a Land of drought, and of the ſhadow of death, through a Land that no man paſſed through, and where no man dwelt; but when they conceited themſelves

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to be rich, and said they were Lords, free persons, now no longer in bondage as when they were in *Egypt*; they were now brought out of the house of Servants (a type of the state of the world) and were become owners, grown rich, and increased with goods, now they were become possessors, and had need of nothing, then their former fervency was gone, they would come no more to him, but forsook him when he led them by the way, and forgot him days without number, and trimmed their way to seek love elsewhere, and yet wiped their mouths, and said, they were innocent, and therefore surely his anger should turn away from them, and still flattered him with their lips, and called him, *My father, and the guide of my youth. Jer.* 2 2,7,31,35. *Oh! blessed are they that hunger and thirst after righteousness, for they shall be filled.* Mat. 5. 6. *But the full and rich he sendeth empty away.* Luke 1. 53. The Apostle *Paul* confesseth, and acknowledgeth that he had not yet attained, neither was already perfect, and therefore forgetting the things behind, and reaching forth to the things before, he pressed toward the mark, for the prize of the high calling of God in Jesus christ: he run as for his life, and did strive as for an incorruptible Crown, he was fervent in Spirit, and laboured and indeavored, that whether present or absent, he might be accepted of the Lord; and he instructeth the believers who were perfect, upright-hearted, to be like-minded with him, to reckon themselves to be imperfect as to attainment; *That so they also might run with patience the race set before them.* Phil. 3. 12, 16. 1 Cor. 9. 24, 26.

Whereas on the other hand, when men begin to take notice of themselves, and to think more highly of themselves then is meet, and of their knowledge and attainments, this cutteth off the feet, and maketh persons to

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be *Lukewarm*, and when a price is put into their hand for getting wiſdom, they have no heart thereto; this high thought of themſelves, maketh them ſit looſe from Chriſt, and lightly to eſteem the Rock of their Salvation; and though it blow up men like a Bladder, yet it doth not build them up, according to that, *we all know we have knowledge* (every one is too ready and forward to take notice of that) *knowledge* (even the knowing and taking notice of our knowledge) *puffeth up*, maketh men appear high and full, but it is but with wind, *but it edifieth not*, as Charity doth, which is not puffed up. And when men are ſo puffed up by their fleſhly mind, it taketh them off from an high eſtimate of Chriſt, and cauſeth them to wander from him, and not to hold the head, from which all the body by joynts and bands having nouriſhment miniſtred and knit together, increaſeth with the increaſe of God. Compare 1 *Cor.* 8. 1. with *Chap.* 13. 4. and *Col.* 2. 18, 19. It is much to be feared that we have alſo too high conceits of our ſelves, and therefore though we are not quite *Cold*, yet ſuch thoughts make us *Lukewarm*; we are too apt to think we know *all* already, we have attained to excellent Ornaments, and are pure in our own eyes: Oh that we may come to the light of the Lord, and therein ſee and examine our ſelves, and if this iniquity be found with us, put it far away; for this thinking of our ſelves more highly then we ought, is that which is the cauſe of our loathſom temper; or,

2. This Verſe is a reaſon of Chriſts threatning, and of that wo and judgment threatned, *Ver.* 16. *I will ſpue thee out of my mouth, becauſe thou ſaiſt I am rich*, &c. Oh! what a provocation to Chriſt is it, what a loathſom thing in his ſight, that ſuch babes as we are ſhould boaſt,

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as if we were come to a perfect man, to the measure of the stature of the fulness of Christ! that we should imagine and say, we have need of nothing, when so little a portion is known of him by us, that we should think and say, we are whole, what need then have we of a Physician? What need of a Mediator to intercede for us? We do by such like thoughts and sayings, make the Cross of Christ, and Preaching of it, foolishness to our selves, and render it a needless and undesirable thing; and they do lead us to set light by, and undervalue Christ, and to give our hearts unto, and take up our contentment in our attainments and receits, which are indeed broken Cisterns which can hold no water, and which we make as Idols to our selves, and incense him against us, who will not give honour to another, nor his praise to graven Images, his name is jealous, and he cannot, he will not indure it, that we should give our loves to, and take up our rest in any thing besides himself, who was crucified for us, and in whom only there is rest for our weary Spirits; *His jealousy* (when his love is abused or slighted) *is cruel as the Grave, the Coals thereof are Coals of fire, which hath a most vehement flame.* Cant. 8. 6. He cannot bear it, that those that are espoused to him should treacherously and adulterously depart from him, and cast their eyes upon, and give entertainment to other lovers, and therefore when any do so that have been called to the fellowship of himself, the fire of his jealousy is kindled against them, and he (as here) threatneth to cast them off. *Woe* (saith our Saviour) *to you that are rich: for ye have received your consolation: Woe unto you that are full, for ye shall hunger.* Luke 6. 24, 25. *Manifold afflictions shall come upon them, and they shall weep and howl for those miseries that shall come upon them.* James 5. 1. *He that*

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filleth the hungry with good things, doth send the rich empty away. Luke 1. 53. Such he will abhor, and vomit them out of his mouth as most loathsom persons to him: Oh! how sad and calamitous is their condition who boast and witness of themselves that they are pure, sinless, perfect, as to attainment; *there is a Generation who are pure in their own Eyes,* though yet they are not washed from their filthiness; and oh how lofty are their Eyes, and their Eye-lids lifted up! they can witness their enjoyment of all that is to be enjoyed, now in this day, that they have no sin in them, and that they are perfect in themselves: Woe unto them, they have their happiness now, their portion in this life; and those that are in any measure like to them are loathsom to Christ, and the more loathsom and abominable, the more they are like to them. It was displeasing to the Lord that *Job* had such an overweening conceit of himself, of his knowledge, purity, innocency (though he was destitute of such light, and advantages as are afforded to us) and it brought forth evil fruit in him, even to condemn him that was most just; and that good man when convinced of his evil, was ashamed of himself, and confesseth that he was vile, and professeth he would lay his hand upon his mouth. *Once,* saith he, *have I spoken, but I will not answer; yea twice, but I will proceed no further, and when his eye saw God he did abhor himself, and repented in dust and ashes.* Job 40. 3, 5. & 42. 4, 6. This is a becoming thing for us to be low in our own eyes, to take notice, and be sensible of our vileness, bruitishness, shortness in every matter, and to acknowledge that when we have done all that is commanded us, yet we are unprofitable servants; to confess with him, *That we are more bruitish then man, and have not the understand-*

ing of a man, that we have neither learned wiſdom, nor have the knowledge of the holy. Prov. 30. 2, 3. That we have yet much wanting and lacking in our faith in him, love to him, and conformity to his Image: To this man will he look, that (inſtead of boaſting what he is, and hath done, and proclaiming his own goodneſs) is poor and of a contrite Spirit, and trembleth at his word, that hath nothing to glory in but the Lord, *Who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.* Iſa. 66. 1, 2. 1 Cor. 1. 29, 31. But the proud, the rich, the full he knoweth a far off: *The fooliſh* (ſuch as are vain-glorious boaſters, who lift up the Horn on high, and ſpeak with a ſtiff neck, who commend themſelves, and their own mouths praiſe themſelves, ſuch) *ſhall not ſtand in his ſight.* Pſal. 5. 5. with Pſal. 75. 4, 5. *His eyes are upon the haughty, that he may bring them down.* 2 Sam. 22. 28. And their conceitedneſs is ſo unpleaſing and diſtaſtful to him, that he cannot away with them; but if they repent not, he will at laſt ſpue them out of his mouth, he will not plead for them as his Church, but caſt them forth as an abominable branch, and then how will they be expoſed to all miſeries, afflictions, and judgments whatſoever? Oh! conſider we this, that pride may be hidden from us, and that we may not be wiſe in our own eyes, but viewing our ſelves in the Glaſs of the Lord's body, may take ſhame to our ſelves; *For pride goeth before deſtruction, and an haughty Spirit before a fall.* Prov. 16. 18. & 18. 12. & 29. 23. Were we but comparing our ſelves with that object that is propoſed to us, and ſet before us in the glorious Goſpel, and viewing what is the breadth, and length, and depth, and height thereof, and conſidering that love of Chriſt which paſſeth knowledge,

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that Peace of God which passeth all understanding, and seeing what treasures of wisdom and knowledge are hid in Christ: oh what cause should we see to be abased, and to bewail our dim-sightedness, and shortness of understanding, and comprehending these things, and see cause to complain of, and acknowledge our great incompleatness in our selves, and in conformity unto him; yea, to cry out of our uncleanness, unlovingness, barrenness, leanness, and witheredness! If the Apostle could confess of himself and his Brethren, that they saw in part, and knew in part, and that their present knowledge was as far short of that attainable, and hereafter to be enjoyed, as a Child's knowledge of the understanding of a man, what cause have we rather to humble our selves, and hide us in the dust, who are so far short of what they had attained to? 1 *Cor.* 13, 9, 12. Surely his Grace is vouchsafed to us to lay us low, and hide pride from us, and break us off from our high thoughts of our selves, and though the Spirit that dwelleth in us, as of us lusteth to envy, and leadeth us to lift up our selves: yet he giveth more Grace, Grace abounding and exceeding the corruption of our natural Spirit, that our lofty looks may be humbled, and our haughty hearts bowed down; wherefore he saith, *God resisteth the proud, but giveth Grace to the humble.* Jam. 4. 5, 6. Humble we our selves therefore under the mighty hand of God, and suffer we those high thoughts of our selves to be purged out of us, and mortified; or otherwise we shall never be fervent in Spirit in seeking the Lord, and yielding up our selves unto him: The Apostle saw it needful and profitable to give this admonition to every one of the believers, that they should not think more highly of themselves, or of their parts, gifts, and attainments, then they ought to

think, but to think ſoberly, and this he giveth unto them through the Grace given to him, and to that end he giveth it, *That they might preſent their bodies*, as moved and ſtrengthened by the Mercies of God, *a living Sacrifice to him*, &c. *And not be conformed to this world, but be transformed according to the renewing of their mind*, &c. Rom. 12. 1, 3. Implying, that if they had unſober thoughts of themſelves, and did think of themſelves above what was meet, this would hinder them from an hearty yielding up themſelves to the Lord, as thoſe alive from the dead, and their members as inſtruments of righteouſneſs unto holineſs, they would otherwiſe be apt to think and ſay, *They had need of nothing*, and ſo expoſe themſelves to wrath, as here: *Becauſe thou ſayſt I am rich*, [rich in knowledge and utterance, the unſober taking notice hereof is very hurtful, and pernicious, and puffeth up men, bloweth them up like a Bladder. 1 *Cor.* 8. 1. And maketh them grow careleſs and negligent when opportunities are afforded to them for buying *that Gold tryed in the fire*, and to deſpiſe, and ſet light by thoſe helps afforded them of God] *And increaſed with goods* [they intimate, that time was when they were poor, and had nothing, but now they are inlarged, and grown rich, and their ſubſtance is increaſed: Time was when they were in bondage to the Law, or rudiments of this world, and were without Chriſt and God in the world, but now they are the Temple of the Lord, the Church of Chriſt, they are not like others, or like to what ſometimes they themſelves were, they have now excellent ornaments, they have a great gift of prayer, and can inlarge themſelves therein, they can ſpeak freely, and fluently for the truth, they can plead, and contend earneſtly for the faith of the common Salvation,

and

and have ſo much to ſay for it, and ſuch ſtrong and weighty Arguments, that they can ſilence oppoſers, and ſo ſtop their mouths that they have nothing material to ſay; they have much mortified their corruptions, ſubdued their luſts, cleanſed their ways, eſcaped the pollutions of the world, and have put on bowels of mercy, kindneſs, meekneſs, long-ſuffering, temperance, ſobriety, *&c.* They were become like thoſe that truſted in, and whoſe heart was lifted up becauſe of their beauty, and who made to themſelves Images of God's fair Jewels of his Gold and Silver, which he gave them, *Ezek.* 16. 4. 19. & 28. 17] *And have need of nothing* (or of no *Man*) [need of no Inſtruments, though they did not leave off the aſſemblings of themſelves together, but ſeemed to take delight in approching to God, yet they knew all already, that could be ſaid to them, they needed nothing to be perfected in them, for they had nothing lacking, nothing to be healed; for there was nothing lame in them, they needed no teaching, they were ſuch knowing perſons, and had ſuch great underſtanding, they had need of no edification, they had attained already, they needed no reproof, they were clean in their own eyes, and free from thoſe evils that others might charge them with, and fault them for; they were even ſaying, *Bleſſed be the Lord, for we are rich; God we thank thee, we are not like other men,* we have all we deſire to have, *we have need of nothing*; this was not only their thought, but their Language, they ſo ſaid concerning themſelves: But what account did the faithful and true witneſs, who will not lye, give of them? *For it is not he that commendeth himſelf is approved, but whom the Lord commendeth.* 2 *Cor.* 10. 18. Did he confirm their ſaying, and witneſs the ſame of them,

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which they ſaid of themſelves? No, they were their own witneſſes, he giveth them to underſtand that they were greatly miſtaken, and deceived in that he ſaith] *and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked.* What a great miſtake and error was here? Do thoſe that are ſo highly conceited of themſelves think their caſe is ſo ſad? No, theſe knew not, their high and unſober thoughts of themſelves blinded them, and made them worſe then fools, *Prov.* 26, 12. And their blindneſs, and ignorance was apparent, and their ſhame and nakedneſs viſible to ſuch as had their eyes open; they were blind, and yet they thought, and ſaid they ſaw; and truly, ignorant perſons uſually are moſt highly conceited of themſelves, as the Apoſtle *Paul* ſignifieth, when he ſaith, *I would not have you ignorant, — leſt you be wiſe in your own conceits.* Rom. 11. 25. They thought themſelves to be rich and full, and ſee how empty and poor they were, while they thought themſelves to be ſomething (as men may do) when they are nothing, they deceived themſelves. *Gal.* 6. 3, And if any thinketh he knoweth any thing, he knoweth nothing yet as he ought to know. 1 *Cor.* 8. 3. *The fool rageth, and is confident* (thinketh himſelf to be in a good and happy condition, that he hath need of nothing, is ſo ſecure that he can never be moved) *but the wiſe man feareth* (he is not high-minded, but feareth, he is always jealous of himſelf) *and departeth from evil.* Prov. 14. 16. with Rom. 11. 20. See alſo what a miſtake was in the *Corinthians*, who were high-minded, and highly conceited of themſelves: *Now ye are full* (ſaith the Apoſtle) *now ye are rich* (increaſed with goods) *ye have reigned as Kings without us*, &c. *We are fools for Chriſt's ſake, ye are wiſe in Chriſt* (ye

(ye can be his Diſciples, and followers of him, and yet are ſo wiſe, that you can keep your ſubſtance, and be free from trials, reproches, and perſecutions; or, ye can declare the Teſtimony of God ſucceſfully, and yet make uſe of excellency of ſpeech and wiſdom) *we are weak, but ye are ſtrong, ye are honourable* (you have eſteem and repute amongſt men) *but we are deſpiſed*, &c. But what manner of perſons were theſe that had ſuch high thoughts of themſelves? See what the ſame Apoſtle ſaith of them *I Brethren could not ſpeak unto you as unto Spiritual, but as unto Carnal, as unto Babes in Chriſt.* —— *I have fed you with Milk, and not with meat; for hitherto ye were not able to bear, neither yet now are ye able, for ye are yet Carnal; for whereas there is yet among you envying, and ſtrife, and diviſions, are ye not Carnal, and walk as men?* 1 Cor. 4. 8, 10. with Chap. 3. 1, 4. As there is that maketh himſelf poor, and hath great riches, who appeareth as one that hath nothing, and yet poſſeſſeth all things; ſo there is that maketh himſelf rich, yet hath nothing. *Prov.* 13. 7. Such a miſtake there was with this Church, and is with many that have high thoughts and conceits of themſelves, *Herein they are like a dream of a night Viſion, as when an hungry man dreameth, and behold he eateth, but he awaketh, and his Soul is hungry; or as when a thirſty man dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his Soul hath appetite.* Iſa. 29. 7, 8. To ſuch a ſad and loathſom condition may ſuch bring themſelves, who have believed on the name of the onely begotten Son of God, by turning their eye from Chriſt, and doting upon, and admiring themſelves, their knowledg, parts, gifts, receipts, attainments: Oh, that we may look into the perfect law of liberty, and con-

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continue therein, that we may ſo behold our own vileneſs, ſinfulneſs, ſhortneſs, and incompleatneſs in our ſelves, that we may be low in our own eyes, and ſo preſerved from this lukewarmneſs, and quickned, and inflamed with love to Chriſt, to ſeek after the knowledge and injoyment of him, and for that cauſe to part with and forſake all things; Yea, and with fervency to hold forth the profeſſion of our Faith without wavering, that we may overcome by the blood of the Lamb, and word of our teſtimony, not loving our lives to the death; that none of the things we may ſuffer, may move us, nor may we count our lives dear to our ſelves, that we may finiſh our courſe with joy.——

Theſe are the perſons to whom this faithful and true witneſs whoſe name is, *Wonderful Counſeller*, ſpeaketh; and to whom he giveth this uſeful and gracious counſel.——

We have in the next place to conſider, and ſpeak unto.——

3. The counſel it ſelf; *I counſel thee to buy of me Gold tried in the fire*, &c.

We may note in general from the perſon counſelling, perſons counſelled, and counſel it ſelf given to them.——

1. That when men have fitted themſelves for being ſpued out of Chriſt's mouth, and brought themſelves into ſuch a condition that they deſerve to be no longer pleaded for by him as his Church, but to be vomited forth as loathſome, and he threatneth ſo to deal with them, yet while it is called to day, ſuch is the graciouſneſs and mercifulneſs of this faithful and true witneſs; ſuch is the loathneſs and unwillingneſs of Chriſt and God in him to execute what he threatneth, that he is long-

long-ſuffering to ſuch unworthy, and ill-deſerving ones, and giveth good and wholeſom counſel to ſuch, that they might hear it, and receive it, that ſo the judgment threatned may not be executed upon them: He had ſaid, [*I will ſpue thee out of my mouth,*] but before he doth ſo, he here ſaith [*I do counſel thee* (in the preſent time, *to buy*, &c.] So when the Lord had been declaring the wonderful iniquity of his people in former times, and commanded it to be recorded, and threatned judgement, deſolating judgement, yet before he executeth the ſentence he giveth good advice to them. *Now go* (ſaith the Lord to the Prophet) *write it before them in a table, and note it in a book, that it may be for the time to come* (the latter day, to warn and admoniſh us) *for ever and ever: That this is a rebellious people* (though they faſt, and pray, and tread God's Courts) 'lying 'children, children that will not hear the Law of the 'Lord; which ſay to the Seers, ſee not, and to the Pro-'phets, propheſy not to us right things, ſpeak ſmooth 'things, propheſy deceits.—Therefore this iniquity ſhall 'be to you as a breach ready to fall, ſwelling out in an 'high wall, whoſe breaking cometh ſuddenly at an in-'ſtant; and he ſhall break it as the breaking of the pot-'ters veſſel that is broken in pieces (he ſhall divide them and ſeparate them one from another, and make ſuch a breach amongſt them, as cannot be repaired by them again; Thus he threatneth, and yet to theſe he ſaith.) *In returning* (to him from whom ye have deeply revolted) *and reſt, ye ſhall be ſaved,* (namely from the judgement deſerved and threatned, or from the evil of it.) *In quietneſs and confidence ſhall be your ſtrength; Yea and though they would not preſently liſten to this counſel, yet ſtill he ſaith; therefore will the Lord wait that he may be*

gracious unto you, and therefore will he be exalted that he may have mercy upon you, &c. *Iſa.* 30. 8, 18. Thus alſo when the Lord by the Prophet *Jeremy* had threatned ſore judgements on his people for their multiplied and heinous provocations, and commanded him once and again, and a third time, not to make interceſſion for them, nor to lift up a cry, or prayer for them, yet ſuch was his unwillingneſs to deſtroy them, and ſuch teſtimony he giveth of his willingneſs to receive them, in returning to him, that their hands might not hang down, nor their knees be feeble, that he acquainteth them with the end and intention of ſuch threatnings, and giveth unto them good counſel. *At what time I ſhall ſpeak* (ſaith the Lord) *concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to deſtroy; if that nation againſt whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them*: — *Now therefore go to, ſpeak to the men of* Judah, *and inhabitants of* Jeruſalem *ſaying, thus ſaith the Lord, behold I frame evil, and deviſe a device againſt you, return ye now every one from his evil way, and make your way and doings good. Jer.* 7. 16. & 11. 14. & 14. 11. with *chap.* 18. 7, 11. To this alſo agreeth that in the Prophet *Zephany*: Where after God had pronounced great evil on them that ſwear by the Lord, and that ſwear by *Malcham*, that halted between two Opinions, and were lukewarm ones, not ſingly, ſincerely, and fervently ſerving and glorifying the Lord, that their goods ſhould become a booty, and their houſes a deſolation; that he would ſend a day of wrath, trouble, and diſtreſs, and their Silver and Gold ſhould not be able to deliver them in the day of the Lord's wrath; yet before he dealeth with them according to his threatnings, and

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their deſervings, he ſaith, *Gather your ſelves together, yea gather together, O nation not deſired; before the decree bring forth, before the day paſs as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you: Seek the Lord all ye meek of the earth, which have wrought his judgments, ſeek righteouſneſs, ſeek meekneſs; it may be you may be hid in the day of the Lord's anger.* Zephan. 1. 4, 18. & 2. 1, 3. See alſo, *Jer.* 36. 3. *Hoſ.* 9. 14, 17. & 11. 7, 8. with *chap.* 14. 1. 2. *Joel* 2. 1, 3. So in the Epiſtles to other of theſe Churches; when he threatneth to remove their Candleſtick out of its place, and to fight againſt them, yet he expreſly, or intimately counſelleth them to remember from whence they were fallen, to repent, to do their firſt works, that there might be a turning away of the evil pronounced. *Rev.* 2. 5, 16. his end, while it is called to day, in threatning and lifting up his hand, is not firſtly to execute the judgment threatned, for that is his work, his ſtrange work, but to awaken us out of our ſleep, to make us afraid, that we might run together unto him, prepare to meet him, and turn to him that ſmiteth, and ſeek the Lord of hoſts; and therefore he giveth good counſel to ſuch as have greatly provoked him, and incenſed him againſt them, and deſerve to be abhorred by him; and it is out of his pity and compaſſion that he thus threatneth before he puniſheth, and lifteth up his hand before he ſtriketh, this is out of faithfulneſs, and not out of hatred to us, that we might conſider our ſelves, and ways, and fall down before him, and turn from our iniquities, that we may underſtand his truth; and it is good and profitable for us to take notice of this, and ſet our hearts to it; for many times when God reproveth us in his word; when he

heweth us by his Prophets, and ſlayeth us by the words of his lips, in ſetting our ſins in order before us, or when he layeth his hand upon us, and his judgments are as the light that goeth forth; we have ſuch evil thoughts of him, and are ſo jealous and diſtruſtful of his love to us, that we are ready to think and ſay, there is no hope, the caſe is deſperate, we have loved ſtrangers, and after them we will go: he hath forgotten to be gracious, he hath ſhut up his tender mercies in diſpleaſure, and will be no more favourable to us: But now his gracious end in threatning and chiding of us, being known and conſidered by us, would be powerful to incourage us to look toward his holy Temple, and come into his houſe in the multitude of his mercies, when we ſay, *we are caſt out of his ſight, and are in deepeſt affliction, and he threatneth to cut us off*; as, *Jonah.* 2. 2, 4, 7. It was not out of ill will, or hatred to this Church that he threatneth to ſpue them out of his mouth, but out of love and compaſſion to them; and therefore *verſ.* 19. he ſaith, *As many as I love, I rebuke* (*viz.* ſharply reprove when, and as they need it) *and chaſten, be zealous, therefore and repent*: Oh that we may ſo ſet our hearts to, and diligently conſider this, that at ſuch a time as this, when he is pronouncing evil, and threatning to break us in pieces, and deſtroy his places of the aſſembly, we may return to him, from whom we have wandred, with the whole heart, and not feignedly, and lift up our hearts with our hands to God in the Heavens, who is gracious and merciful, and ready to repent of the evil pronounced! Oh that we may yet turn unto him from all our iniquities and idols, that he might turn again, and have compaſſion upon us, and delight to do us good, and make us glad according to the days wherein he hath

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afflicted us, and the years wherein we have seen evil.

2. In that he saith, *Thou art poor, and miserable, and wretched, and blind, and naked, I counsel thee to buy,* &c. He giveth us to understand, that those persons are truly and verily poor, that are without, and destitute of this *Gold*, that is to be bought of the *faithful* and *true Witness*, they are naked indeed, and in the account of God, that have not this *White raiment*, whatever they may have of this worlds goods, treasure, cloathing or accomodations; these do not truly, and indeed inrich, and cloath a man: Though a man had an house full of that Gold and Silver that cometh out of the Earth; yet alas, he may be miserable enough for all this, it is Christ, and those treasures in him that are the true riches, the true *Mammon*, which is substantial and durable. *Luke* 16. 9, 11. It is the *Mammon* of unrighteousness, uncertain riches, that which perisheth, and deceiveth, which our wisdom so highly esteemeth, and leadeth us to set our hearts and affections on, and covet after greedily all the day long; these riches below are not real substance, hence the Proverb saith, *Labour not to be rich, cease from thine own wisdom: wilt thou set thine eyes upon that which is not?* (which hath no real being, or sure continuance) *for riches certainly make themselves wings, they flee away as an Eagle towards Heaven.* Prov. 23. 4, 5. It is that wisdom only that is from above, that causeth those that love her to inherit substance, and she will fill their Treasures *Prov.* 8. 20, 21. And so persons here may be blind, and naked indeed that are without Christ, though they have never so much of *Philosophy*, of that Science which is falsely so called; and though they are cloathed with never so

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costly Apparel, and glorious array, the wisdom which is from beneath, which is natural and earthly, will not open the eyes of our understandings to know Gods name, or his Sons name; this will not render us wise in the account of Christ, for the Wisdom of this World is foolishness with God; nor can we cover the shame of our nakedness in his sight: Let us then not lift up our selves by these things. *Jer.* 9. 23. 1 *Cor.* 1. 29, 31. But this more properly appertaineth to what followeth.

3. In that he counselleth these miserable ones to *buy*, he intimateth to us, that not only such as are sensible of their condition, are counselled, invited, and called upon to come to Christ the fountain of living Waters, but such as are insensible also, such as are poor, miserable, wretched, blind, naked, and know it not; and this is generally true as with respect to Gods preventing men with his Grace, that bringeth Salvation to all men; when he first calleth to, and counselleth men in, and with his glorifying his Son unto them, they are dead in trespasses and sins, they are deaf, and wretched, and blind, they know not the sadness of their condition; hence he calleth to such: *Hear ye deaf, and look ye blind that ye may see* Isa. 42. 18. They are at first dead to whom the Son of God sendeth forth his voice, destitute of all Spiritual life and light; they are ignorant, and out of capacity by any wisdom or light of theirs to know what their condition is. *John* 5. 25. And hence men generally have such a good esteem of themselves, and of their condition, and ways, and think highly of themselves; as the *Jews*, who though they did search the Scriptures, yet would not come to Christ that they might have life, and therefore had not the love of God in them; yet they thought themselves to be in a good Case, and that Eternal

nal life did appertain to them, *John* 5. 39,40. And thoſe that made mention of the God of *Iſrael*, but not in truth nor in righteouſneſs: *For they were obſtinate, and their neck as an Iron Sinew, and their brow Braſs; yet they called themſelves of the holy City, and ſtayed themſelves upon the God of* Iſrael. Iſa. 48. 1, 4. Yet to ſuch as theſe he calleth and giveth good Counſel, to ſimple ones, who know nothing; yea, who love (and that for a long time) their ſimplicity, and to fools who hate knowledge, *Prov.* 1. 20, 23. He counſelleth fooliſh ones who know not him, and therefore know not themſelves; for he is the light of the world, yea indeed all the Sons of *Man* are fooliſh and ignorant, until, or further then they are inlightned by him: Hence that cry and call; *Unto you O men, I call, and my voice is to the Sons of Man; Oh ye ſimple underſtand wiſdom, and ye fools be ye of an underſtanding heart,* to ſignifie to us, that the Children of men are ſimple, and fools, and yet are called upon, and invited to come to Chriſt. *Prov* 8. 4, 6. This may give us ſomewhat to anſwer thoſe that abuſe the Scriptures, and pervert them to the hurt of themſelves, and others, when the Holy-Ghoſt inviteth every thirſter to come to the waters, to buy and eat; this is onely meant, ſay they, of ſuch as are ſenſible of their ſad condition, and ſuch as are gracious thirſters, which hunger and thirſt after righteouſneſs, when as indeed it appeareth moſt directly to be ſpoken to ſuch as thirſted out of neceſſity only, and who were ſeeking reſt, and ſatisfying in vain things that could not profit them, and therefore were reproved for ſo doing; and this I am ſure is no gracious frame, or qualification; for it is added, *Why do ye ſpend Money for that which is not Bread, and your labour for that, which ſatisfieth not.* Iſa. 55. 1, 2. So when our Saviour

ſaith

ſaith, *Come unto me all ye that labour, and are heavy laden*; this is ſpoken, ſay they, of ſuch as laboured for Chriſt, and were weary of, and willing to part with their ſins; when as ſuch are hereby invited, who did ſeek reſt where it was not to be had, ſuch as ſought to know the father by the wiſdom of this world, and ſo failed of their expectation: Hence our Saviour calleth them, *all* of them, to him, who knoweth the father, and none but he, and him to whomſoever he will reveal him, and in coming to him he would give them reſt from their burdening and unprofitable labour. *Mat.* 11. 25, 29. And this is ſutable to what we have noted in this place; we ſee here, ſuch are called upon, and incouraged to buy and purchaſe, and good counſel is given to them, whoſe caſe and condition was very bad and lamentable, and yet they knew it not, they were inſenſible of it, and thought otherwiſe and better of themſelves then was meet.

4. In that he giveth ſuch Councel to theſe that were ignorant of their ſtate, he ſignifieth to us, that the way to make men ſenſible of their condition, when their caſe is wretched, and miſerable, and they know it not, is to commend to them, and lift up before them Chriſt, and thoſe treaſures in him, and to direct them thereunto, and not at firſt to preach the Law, or otherwiſe to uſe it, then according to the glorious Goſpel: *The Goſpel of Chriſt is the Arm of the Lord*, in which his power is put forth, and Spirit given, *to give light to them that ſit in darkneſs, and in the ſhadow of death*; ſo Chriſt ſath, *The Spirit of the Lord is upon me; becauſe the Lord hath anointed me to preach the Goſpel to the poor*, —— (and therewith) *to preach recovery of ſight to the blind*, to preach their eyes open, in preaching the Goſpel. *Luke* 4. 18. So our Saviour

ſaith,

saith, *The Holy Ghost shall reprove and convince the world of sin, of righteousness, and of judgment*, in, and with glorifying Christ; this way he should shew unto them, and open their eyes to behold the sinfulness of their sin, in not believing on Christ, and the vanity and unprofitableness of their Idols, of their works of righteousness, judgment, *&c. John* 16. 8, 14. In like manner also the Apostle *Paul* was sent with this Gospel, to open the eyes of *Jews* and *Gentiles*, and so to shew them what a sad condition they were in, how well thoughted soever they were of themselves. *Acts* 26. 18, 23. *Prov.* 8. 4, 6. Hence also the Gospel is called, *The Word of Life.* Phil. 2. 16. *The Words of Christ are Spirit and life to them that believe not.* John 6. 63. *The Testimony of the Lord is sure, making wise the simple that know nothing.* Psal. 19. 7. & 119. 130. The Gospel is light, the *Medium* for discovering all things in their right and proper Colours, and for giving sight to us also. 2 *Cor.* 4. 4. Surely the lifting up Christ is the way to make men run unto him that were formerly insensible of their sad condition without him, because they were ignorant of, and unacquainted with his excellency. *Isa.* 55. 5. *Cant.* 5. 8, 16. with *Chap.* 6. 1. In lifting him up, thereby the Spirit of God sheweth unto us, and convinceth us of our deadness, as the Apostle hereby, judged and reasoned, and herein shewed all were dead, condemned to dye, and helpless in their misery, and insensible of their condition, in that *One dyed for all, and rose again.* 2 Cor. 5. 14, 15.

Particularly from the Counsel it self, we may note these instructions.

1. That there is a rich treasury, and full and compleat provision, answering to the needs of those that are *poor, &c.* and know it not.

2. That this provision may be had by such as are *poor, &c.*

3. That to the end they partake of this provision, and preparation, it is needful for them to *buy it, to buy this Gold tryed in the fire,* &c.

4. That they may so value it as to buy it, needful it is that they are prevented, and strengthened by the Grace of God; *they annoint their Eyes with eye-salve that they may see.*

1. That there is a rich treasury, and full and compleat provision answering to the needs of those that are poor, and wretched, and miserable, and poor, and blind, and naked, and know it not, such an one as doth answer to all their needs, and may supply all their wants; here is *Gold tryed in the fire,* to answer to their *wretchedness, miserableness* and *Poverty, white raiment,* to cover *their nakedness, and Eye-salve to cure their blindness.* ——

Here God assisting, we shall consider in the first branch of the Counsel.

1. What is this *Gold* here commended and counselled to, and why called *Gold*?

2. What is signified by its being said, *To be tried in the fire?*

3. What imported in the end and motive to buy it, *That thou mayst be rich?*

1. What is this *Gold* that is commended, and counselled, and why so called?

The *Gold* here commended and councelled to, is not natural *Gold,* or that most excellent metal

metal which is taken out of the Earth, and which is of such high account amongst men; and so it is not of the riches of this world; for the wretched, miserable poor, blind, naked, could not buy this in a natural sense, such have it not, nor can they obtain it, or labour for it; nor have they any thing to give in exchange for it, who are so miserably poor: Nor doth the faithful and true witness blame, rebuke, and chasten men that are poor, blind, and naked, and destitute of this *Gold*, simply because they are without it, as he doth these for being poor; but he is the helper of such as are naturally poor, and careth for them, and pityeth and compassionateth them, and instructeth others to be open-handed to them; nor doth he give such serious counsel to any of his Churches, to buy such a corruptible thing as is this earthly Gold; nor need we be so earnestly counselled to labour for this perishing thing; every one naturally is too much inclined to the world, and the things thereof, from the least to the greatest every one is given to covetousness; but rather on the other hand we need to be admonished, and the Wisdom of God doth admonish us, not to labour to be rich, *Prov.* 23. 4. Yea a man may indeed be poor and miserable enough in the account of this faithful and gracious Counsellor, though he had a sufficient quantity of natural *Gold*; yea, though he had the whole World, and all the riches thereof: But here this blessed Counseller speaketh about Spiritual and Heavenly things, and commendeth to us a better and more induring substance then any this World affordeth, or can be enjoyed in having and possessing the most pure Gold here below. —— And so, —.

1. By *Gold* is here meant, the Lord Jeſus Chriſt himſelf, who is become the Fountain of, *and in whom are all durable riches and righteouſneſs*, all that may truly inrich us. *Prov.* 8. 18. He is the beginning of the Creation of God, in whom originally, fundamentally and compleatly there is a new Creation, and all thereto appertaining; and ſo he is in a Spiritual conſideration *Gold*. There is indeed a great diſſimilitude in the old and new Creation in this reſpect; the things of the firſt are divers and different one from another; there a man that counſelleth is one thing, and *Gold* another, and *white raiment* a third; but in the new, *Chriſt is all*. Col. 3. 11. *All things are gathered together in one in Chriſt*. Eph. 1. 10. He is the faithful and gracious Counſellor, who councelleth us to buy *Gold*, and he is the perſon of whom it is to be bought; and he is the *Gold* that is to be bought, even he himſelf as he is declared and brought to us in the Glorious Goſpel, which therefore is, and is called the riches of this World. *Rom.* 11. 11, 12. So he is not onely ſaid to be girded with fine *Gold* of *Uphaz*, and to be girt about the Paps with a Golden Girdle, as in thoſe viſional diſcoveries of him given to *Daniel* and *John*. *Dan.* 10. 5. *Rev.* 1. 13. *And to have a Crown of pure Gold on his head*. Pſal. 21. 3. *But alſo his head* (his infinite wiſdom, and unſearchable judgment and underſtanding, and his Authority, Rule, and Government) *is ſaid to be the moſt fine Gold, and his hands* (his works and doings appertaining to our redemption, which were wrought by him as the white and ruddy one) *Gold Rings ſet with the Beril* (wonderfully rich, curious, and inriching) *Cant.* 5. 11, 14. And by virtue of their Intereſt in, union with, and relation to him, the ſeven Churches are ſaid to be Golden Candleſticks, called Golden after him.

him, and inriched by him that is *Gold* indeed: Thus expreſly *Eliphaz* calleth him, ſpeaking to *Job*. *If thou return to the Almighty thou ſhalt be built up, —— Then thou ſhalt lay up Gold as duſt, and the Gold of* Ophir *as the Stones of the Brook; Yea, the Almighty ſhall be thy Gold, and thou ſhalt have Silver of ſtrength; for then ſhalt thou have thy delight in the Almighty.* Job 22. 23, 26 So the Apoſtle ſaith, that to him was this Grace given; *That he ſhould preach among the Gentiles the unſearchable riches of Chriſt*; namely, either the unſearchable riches he hath obtained for us, and which are treaſured up in him, or Chriſt himſelf who is unſearchable riches. *Eph.* 3. 8. Thus alſo it is ſaid, *That in him are hid all the Treaſures of Wiſdom and Knowledge.* Col. 2. 3. In like manner alſo, in other Metaphors, he as Preached and proclaimed in the Goſpel is ſaid to be a Pearl of great price, and Treaſure hid in a field. *Mat.* 13. 44, 46.

2. Now he in himſelf, and as declared to us in his Teſtimony is called and compared to *Gold*, to ſignifie to us in general his precioufneſs, and that he is moſt inriching, as alſo is ſignified in the end laid down, and propoſed to us to buy it, *That we may be rich*: The Holy Ghoſt doth frequently make uſe of the moſt precious things of this world, and compare him thereto, to give us ſome intimation of his excellency, though indeed none of them; yea, all of them cannot ſufficiently acquaint us with his worthineſs, or ſet forth all his praiſes; but for the helpfulneſs of us, and becauſe of the infirmity of our fleſh, he uſeth ſuch expreſſions, we being better skilled in the things here below, that we might in a little meaſure by theſe be informed of his precioufneſs and praiſe-worthineſs, that our Souls might be broken off from the things here below, and cleave to

him

him, and we might seek for that in him which is truly in him, and but appearingly and seemingly in natural and earthly things; And here he useth this expression of *gold*, and particularly he is called and compared to *gold*.

1. Because as Gold is taken out of the earth before it becometh so precious, and inriching to us. *Job.* 28. 5, 6. So our Lord Jesus Christ fell into the ground, and died, and was taken out of the earth, the heart of the earth, that he might become inriching to us. Herein indeed there is a dissimilitude between the natural gold, and this spiritual (as there are many between the old and new creation, and things appertaining to both) the earth is the original place of the former, but it is not so of the latter: Christ came down from Heaven, from above; he was in the form of God, and was glorious with the father's own self before the world was. *Joh.* 3. 31. & 6. 38, 51. & 17 5. he is (as to his divine consideration) *over all, God blessed for ever.* Rom. 9. 5. *from everlasting to everlasting he is God. Psal.* 90. 1, 2. But now, that he might become unsearchable riches for us, it was absolutely necessary that he should suffer, and rise again from the dead. *Act.* 17. 3. *Luk.* 24. 26. *ye know* (saith the Apostle) *the grace of our Lord Jesus Christ, who being rich* (the proper and onely Lord and Heir of all things by divine and eternal generation) *for your sakes became poor, that ye thorow his poverty might be enriched.* 2 *Cor.* 8, 9. So he saith of, and concerning himself; *except a corn of wheat fall into the ground and dye, it abideth alone, but if it die it bringeth forth much fruit. Joh.* 12. 24. he might have remained alone in the injoyment of his own glory, and glorious perfection, though he had not fallen into the earth; but he could

not

not have brought us back to God, but we muſt have remained in our miſerable poverty for ever; he could not have been communicable riches to us, as we had departed from God, and fallen by our iniquities, if he had not died for our ſins, and been buried; and if alſo he who was delivered for our offences had not been raiſed again, and taken out of the earth in that ſame body in which he was put to death, and laid in a Sepulchre, he could not have been *Gold* for us, we could not have been partakers of him, and of that glory in him: If Chriſt be not raiſed again we are yet in our ſins; preaching, and hearing, faith and hope is vain, and they who are fallen aſleep in Chriſt are periſhed; and we muſt be baniſhed from God for ever neceſſarily, and ſo continue poor, and miſerable everlaſtingly: But now Chriſt is riſen from the dead, and ſo truth (ſubſtance, and ſubſtantial riches) is ſprung out of the earth, (in his reſurrection) and righteouſneſs looketh down from Heaven; and God giveth us that which is good. *Pſal.* 85. 10, 12. and in him bodily (even in that body which the father prepared for him, and in which he bare our ſins on the tree, and was taken from Priſon and from Judgment) dwelleth all the fulneſs of the Godhead; and in him we are compleat, compleatly provided for, and furniſhed with all that may truly inrich us. *Coloſ.* 2. 9.10. 'He is now aſcended up on high, and hath led cap-'tivity captive, and received gifts [in the man] for men, 'yea, for the rebellious alſo, that the Lord God might 'dwell among them; He is aſcended, and gone up to a glorious place, and to a glorious ſtate; in him it hath pleaſed all the fulneſs to dwell; But in that he aſcended, 'what is it (what is ſignified hereby, and imported 'to us herein as needful hereto) but that he alſo firſt deſcended

'ſcended into the lower parts of the earth (into the womb of the Virgin, and into a great abaſement, into many ſorrows and ſufferings; he humbled himſelf, and became obedient to death, even the death of the croſs; yea he went down into the heart of the earth; his ſoul was in hell, and his fleſh in the grave, in the belly, or womb of the earth) 'He that deſcended is the ſame alſo 'that aſcended farr above all Heavens, that he might fill 'all things (with the virtues and influences of his ſufferings and ſacrifice) 'and fulfill all things. *Pſal.* 68. 18. with *Epheſ.* 4. 9, 10. It is through his falling into the earth that he hath exalted, and advanced our nature ſo highly, that he is in it become the great God and our Saviour, the Lord and Chriſt, the heir of all things, and inheritour of God's holy mountain: Becauſe he humbled himſelf, *therefore God highly exalted him, and gave him a name above every name: And he is gone up into Heaven, and and is on the right hand of God, Angels, Authorities, and Powers being made ſubject to him.* *Heb.* 9. 12. *Philip.* 2. 6, 9. 1 *Pet.* 3. 21, 22. The Captain of our ſalvation is become perfect for us through ſuffering. *Heb.* 2. 10. The Lord did (in a wonderful and ſupernatural way) create a new thing in the earth; and it is this fruit of the earth which is excellent and comely for our eſcape. *Jer.* 31. 22. *Iſa.* 4. 2. But this may be further ſpoken to in what is ſaid, and affirmed of this *gold*, to wit, *that is tried in the fire.* ——

2. He is called and compared to *gold*, becauſe as natural Gold is the moſt excellent metal which God hath created, ſo this faithful and true witneſs is the moſt excellent one, there is none to be compared to him: Gold is more precious then Iron, Braſs, Silver, or any other metal. *Iſa.* 60. 17. *Numb.* 31. 22. So *he is precious*, ex-

excellent as the Cedars (namely, as the Cedars excel other trees, ſo doth he other perſons and things) *Cant.* 5. 15. He *is the beginning*, (the principal one, God's firſt born) *the firſt begotten from the dead, that in all things* (and amongſt all perſons) *he might have the pre-eminence; for it hath pleaſed the father that in him ſhould all fulneſs dwell.* Pſal. 89. 27, Col. 1. 18, 19. *He is white and Ruddy, the chiefeſt among ten thouſand.* Cant. 5. 10. *he is fairer then the children of men.* *Pſal.* 45. 2. Whatever beauty, or comely proportion they may have, their fairneſs is not to be compared to his; he is fair with the beauty of holineſs, and there is no blemiſh, or ſpot in him, no ſin in him, or wrinckle of ſorrow and infirmity upon him. 1 *Pet.* 1. 19. He is more excellent then the Angels, he hath by inheritance obtained a more excellent name then they; for unto which of the Angels ſaid he at any time, *thou art my Son, this day have i begotten thee?* All the Angels of God are required to worſhip him: He who is raiſed from the dead (even the man Chriſt Jeſus) *is ſet on the right hand of God in the Heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come, and God hath put all things under his feet; and given him to be head over all things*, &c. And *therefore alſo in him we are compleat, becauſe he is the head of all principality and power.* Heb. 1. 4, 14. Epheſ. 1. 20, 22. Col. 2. 10. *This man was counted worthy of more honour then* Moſes (who was the Mediator of the firſt Teſtament) *inaſmuch as he who buildeth the houſe hath more honour then the houſe: Moſes* indeed was faithful in all his houſe as a Servant, But Chriſt (not as a ſervant, but) as a Son (not in, only, but) over his own houſe (He

is the Lord of it, and hath dominion over it, and he only. *Epheſ.* 4. 5, 1 *Cor.* 8. 5, 6.) *Heb.* 3. 2, 6. & 10. 21. And *he hath obtained a more excellent miniſtry, by how much alſo he is the Mediatour of a better Teſtament, eſtabliſhed upon better promiſes.* Heb. 8. 6. He is a more excellent High Prieſt then was *Aaron*, or any of the high Prieſts under the Law: A more excellent perſon, they, the Sons of men, he is Jeſus the Son of God, *Heb.* 4. 14. they had infirmity, *but he is holy, harmleſs, undefiled, ſeparate from Sinners, and made higher then the Heavens.* Heb. 7. 26, 28. *they were made after the law of a carnal commandment, but he after the power of an endleſs life.* Heb. 7. 16, 17. *they were made Prieſts without an oath, but he with an oath. Heb.* 7. 20, 21. They were many Prieſts, becauſe they were not ſuffered to continue by reaſon of death; *But this man becauſe he continueth ever hath an unchangeable Prieſthood*, which paſſeth not from him to any other (to no Vicar on earth) *wherefore he is able to ſave to the uttermoſt them that come to God by him*, &c. *Heb.* 7. 24, 25. They miniſtred about a worldly ſanctuary; *but he is the Miniſter of the ſanctuary, and true tabernacle which the Lord pitched, and not man. Heb.* 9. 1. & 8. 2. They offered up ſacrifices which could never take away ſin, for it was not poſſible that the blood of bulls and of goats could take away ſin; But this man, when he had offered up one ſacrifice for ſins for ever (even himſelf, his own body once for all) ſate down on the right hand of God, (from ever offering any more a propitiatory ſacrifice) he needeth not daily as the former High Prieſts to offer up ſacrifice, firſt for his own ſins, and then for the peoples, for this he did once when he offered up himſelf. *Heb.* 10. 1, 12. & 7. 27. They entred into the holy places made with hands,

hands, which are the figures of the true, but he into Heaven it ſelf, now to appear in the preſence of God for us; *he is ſet on the right hand of the throne of majeſty in the Heavens. Heb.* 8. 1. & 9. 24. He is more excellent then all Kings and Prophets in former times; he is anointed with the oyl of gladneſs above his fellows. *Heb.* 1. 9. God hath ſet this King upon his holy hill of *Zion*, and raiſed up him a Prophet whom all are to hear in all things whatſoever he ſhall ſay unto them; and whoſoever will not hear this Prophet ſhall be deſtroyed from among the people. *Acts* 3. 22, 23. He is excellent in wiſdom above all men (for God hath not given the ſpirit by meaſure unto him) yea he is greater therein then *Solomon*, who was wiſer then all men. 1 *King.* 4. 29, 31. with *Matt.* 12. 42. 'He is more excellent then the 'mountains of Prey. *Pſal.* 76. 4. This man is more pre-'cious then fine gold, even this man then the golden 'wedge of Ophir. *Iſa.* 13. 12. Man knoweth not the 'price of this excellent one, this wiſdom that is from 'above, neither is it found in the land of the living — 'it cannot be valued with the gold of Ophir, with the 'precious onyx, or the Saphire: the gold and the cry-'ſtal cannot equal it; — no mention ſhall be made of 'coral, or of pearls, for the price of wiſdom is above 'rubies; The Topaz of *Ethiopia* ſhall not equal it, nei-'ther ſhall it be valued with pure Gold. *Job* 28. 13, 19. 'He that came down, and cometh down from above, is 'above all, above all other perſons and things; Wiſ-'dom is better then rubies, and all the things that may 'be deſired are not to be compared to him. *Joh.* 3. 31. *Prov.* 8. 10, 11. He is more excellent then all the priviledges of the fleſh, and then all our works of righteouſneſs, zeal, devotions, frames, and qualifications;

and therefore the Apoſtle counted thoſe things that were formerly gain to him, and in which was his life, confidence and conſolation loſs for Chriſt,; yea, he went on to count all things as loſs and dung for the excellency of the knowledge of Chriſt, that he might win him, *&c. Phil.* 3. 4. 9. *Oh! happy is the man that findeth Wiſdom; — For ſhe is more precious then Rubies; yea, all the things thou canſt deſire are not to be compared to her.* Prov. 3. 13 15. There is none ſo excellent, none ſo inriching as is this Spiritual and Heavenly Gold: He doth more; yea, inexpreſſibly more exceed all other perſons and things, then natural Gold doth excell all other Metals whatſoever.

3. He is called and compared to *Gold*; becauſe as Money anſwereth all things in having *Gold*, tried *Gold*, a man may have any thing here below. *Eccleſ.* 10. 19. So it is moſt fully and compleatly true here, now by faith, and in ſome Spiritual firſt fruits, and ſhall be hereafter in the Harveſt, and in a compleatly ſatisfying, and glorious injoyment: He that hath Chriſt hath all things in ſuch a maner as he hath, and enjoyeth him; The father hath ſo loved the Son; becauſe he fell into the ground, and died, and roſe again in that his own perſonal body, that he hath given, and delivered all things unto him, and filled him with all fulneſs; he is become a Fountain of Grace and Truth, a Treaſury of all forgiveneſs, Wiſdom, Spirit, and Life; and in having, and being made partakers of him, thoſe Treaſures in him are alſo by faith received: *In him we have Redemption through his Blood, even the forgiveneſs of ſins according to the riches of Gods Grace.* Eph. 1. 7. Col. 1. 14. To him give all the Prophets witneſs, *That through his name whoſoever believeth in him ſhall receive the forgiveneſs of ſins.*

ſins. Acts 10. 43. & 13. 39. In this beloved one, and in having him, they are made accepted. *Epheſ.* 1. 6. And have righteouſneſs without works imputed to them, they are made the righteouſneſs of God in him: So the Apoſtle ſignifieth, that in winning Chriſt, and being found in him, *He ſhould have the righteouſneſs which is through the faith of Chriſt.* Rom. 3. 22. & 4, 5, 6. & 10. 9, 10. 2 Cor. 5. 21. Phil. 3. 8, 9. *To as many as receive him, to them he giveth power to become the Sons of God, even to them that believe on his name.* John 1. 12. *They are the Children of God by faith in Chriſt Jeſus.* Gal. 3. 26. And becauſe in having him they are Sons, *God hath given unto them, and ſent forth into their Hearts the Spirit of his Son.* Gal 4. 6. *He that believeth on me as the Scripture hath ſaid* (ſaith Chriſt) *out of his belly ſhall flow Rivers of living Waters*: But this ſpake he of the Spirit, which they that believe on him ſhould receive: Hence Chriſt's being in the believers, and the Spirit's being in them are uſed indifferently; to ſignifie in having him we may, and ſhall have the Spirit alſo; for it is given to him without meaſure, and put upon him, and reſteth on him, to fit and furniſh him for the work the father hath appointed him to do, and to diſpenſe to us according to our needs, conditions, and capacities *John* 7. 37, 39. *Rom.* 8. 9, 11. *John* 3. 34. *Iſa* 42. 1. & 61. 1. & 11. 1, 3. And in being made Sons they have by virtue of their union with, and relation to Chriſt, right and title to, and intereſt in that inheritance incorruptible, and undefiled, and that fadeth not away; *If Sons then Heirs, Heirs of God, and Co heirs with Chriſt; and if Chriſt's, then are they* Abraham's *Seed and Heirs, according to Promiſe.* Rom. 8. 17. Gal. 3. 17. *He that hath the Son hath life, hath everlaſting life, and ſhall not come into condemnation.* 1 John 5. 11. John

3. 36.

3. 36. He that hath him is a Subject of God's peculiar Love and Grace, loved with other manner of love then any of thoſe without him are loved withall; God will love him, and Chriſt will love him, and manifeſt himſelf unto him: *He that findeth him findeth life, and ſhall obtain favour of the Lord.* Prov. 8. 35. In having him we have the promiſes, to *Abraham* and his Seed they were made, not to ſeeds as of many, but to one, even Chriſt; they were originally made to him, and confirmed in him, and eſtabliſhed by his Blood; for he is the *Amen*; and ſecundarily in coming unto, and believing in him to *all* believers: *In being Chriſt's they are* Abraham's *Seed, and ſo the Promiſes are theirs.* Gal. 3. 16, 17, 26, 29, *Thoſe that are born of him are the Children of the Promiſe..* Rom 9. 7, 8. *Yea, in receiving him in the Teſtimony, they receive him alſo who ſent him.* Mat. 10. 40. *They have fellowſhip with Chriſt Jeſus.* 1 Cor. 1. 9. And ſo his father is their father, his Spirit is their Spirit, his Goſpel their Goſpel, his promiſes their promiſes, his inheritance their inheritance, his ſervants their ſervants, his Glory their Glory, his Brethren and Companions their Brethren and Companions, his receivers their receivers, and his Enemies their Enemies: *Yea, as all things are delivered to him of the father, ſo by faith all things are theirs, whether* Paul, *or* Apollo, *or* Cephas (whether thoſe that had the Goſpel of the Circumciſion committed to them, or the Goſpel of the Uncircumciſion; or, whether ſuch who as wiſe Maſter-builders laid the foundation, or ſuch as built thereupon) *or the world* (the men and things of the world) *or life,* (to be maintained and continued as, and while it may be good for them) *or death,* (all afflictions, trials, temptations, neceſſities, ſtraits, poverty, perſecutions, yea death it ſelf is

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gain to them) *or things preſent,* (thoſe things now acted, done and enjoyed) *or things to come,* (at the glorious appearing of the great God and our Saviour Jeſus Chriſt) *all is theirs, and they are Chriſts, and Chriſt is Gods.* 1 Cor. 3. 21, 23. Even as in Earthly and natural Gold all the things of this world are ſummarily included and infolded, as it were, and are had in having it, a man may have ſuch Food, Raiment, Phyſick, Habitation, Honour, Friendſhip as he deſireth, ſo, and much more truly and compleatly may it be ſaid of, and applied to Jeſus Chriſt as with reſpect to durable and Heavenly things: In him God hath bleſſed us with all Spiritual bleſſings in Heavenly things; yea, he himſelf is ſaid to be the things themſelves which are in him; becauſe they are infolded in him, and may be, and ſhall be certainly had, and partaken of, in receiving and enjoying him: As to inſtance a little particularly; as in him is redemption, ſo he is made of God to the believer redemption. *Eph.* 1. 7. with 1 *Cor* 1. 30. As in him is life, *God hath given us Eternal life, and this life is in his Son*; So he is our life, *he is the true God and Eternal life.* 1 John 5. 11. with Col. 3. 3, 4. & 1 John 5. 20. As in him are hid all the Treaſures of Wiſdom, ſo he is made of God to them that are in him Wiſdom, *Chriſt is the wiſdom of God.* Col. 2. 3. with 1 Cor. 1. 24. 30. As in him is righteouſneſs, ſo he is the righteouſneſs of God, *And his name is, Jehovah our righteouſneſs.* Iſa. 45. 24. with Rom. 3. 21. Jer. 23. 6. As in him is Salvation, *Neither is there Salvation in any other*; ſo he is the Salvation of God, *which he hath prepared before the face of all people.* Acts 4. 12. with Luke 2. 30, 31. *As in him is Peace,* ſo he is our Peace, *This man ſhall be the Peace,* &c. John 16. 33. with Epheſ. 2, 14. & Mica 5. 5. *As in him there.*

there is Conſolation, ſo he is Conſolation, fit and proper to comfort any one in any tribulations, *and the Conſolation of* Iſrael. Phil. 2. 1. with *Luke* 2. 25. Yea as in him is all fulneſs, ſo he is *all. Col.* 1. 19. with *Chap.* 3. 11. And hence the Spouſe rejoyceth in this, and declareth this to be the ſum and compleatment of her bleſſedneſs and happineſs; *My beloved is mine, and I am his.* Cant. 2. 16. & 6. 3. And the Pſalmiſt crieth out, *Whom have I in Heaven but thee? and there is none upon Earth that I deſire beſides thee.* Pſal. 73, 25. And the Prophet, *The Lord is my portion, ſaith my Soul, therefore I will hope in him.* Lam. 3. 24. Yea, this word of the Lord (who in the laſt Ages was made fleſh) ſetteth this as compleat and ſatiſfying conſolation, and incouragement before *Abraham. Fear not* Abraham, *I am thy Shield and thy exceeding great reward.* Gen. 15. 1. And indeed this is the ſum of all bleſſedneſs now and hereafter, to have him to be ours; *Oh Bleſſed is every ſuch an one who hath the Lord for his God; For the Lord God is a Sun and a Shield, he will give Grace and Glory*, &c. Pſal. 33. 12. & 146. 5. & 84. 10, 11. Gen. 17. 7. 2 Cor. 6. 16, 17. Rev. 21. 3, 7. Yea, in having him, we ſhall not only have in and with him all things that are Spiritual and Heavenly, but in ſeeking firſt his Kingdom, and the righteouſneſs thereof, all other things ſhall be added to us, which are good and needful thereto; ſuch meat, drink, and apparel, ſuch food, and raiment, and all accomodations as may conduce unto our ſeeking more to know him, win him, and be found in him. *Mat.* 6. 33. *Godlineſs* (even God who was manifeſted in the fleſh, juſtified in the Spirit, who is the root and foundation of Godlineſs, and receiving and having him) *is profitable unto all things, having the promiſe of the Life that now is, and of that which is to*

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come. 1 Tim. 4. 8. with Chap. 3. 16. And this is great incouragement to ſeek him, that we may be partakers of him; *For they that ſeek him ſhall not want any good thing.* Pſal. 84. 8, 10. And this affordeth good cauſe to have our converſation without covetouſneſs, in him, and in having him, we have all things, may do all things, bear, ſuffer, indure, part with all things, as the Apoſtle ſaith; *I can do all things in Chriſt that ſtrengtheneth me.* Phil. 4. 13. Oh! he is Gold indeed, that anſwereth all things; and thetefore he may be firſt commended; and commend himſelf to us under this expreſſion of *Gold* in this place and elſewhere, to inſtruct us, that in having and buying this *Gold*, we ſhall together herewith have all other things, *White raiment, Eye-ſalve,* &c. Job 28. 12—20. Prov. 3. 31—15. & 8. 10, 11. & 16. 16. Col. 2. 3. Mat. 13. 44—46. *Length of days is in Wiſdoms right hand* (which is ſo inriching) *and in her left hand riches and honour; her ways are ways of pleaſantneſs, and all her paths are peace, ſhe is a Tree of Life to all that lay hold on her, and happy is every one that retaineth her.* Prov. 3. 15, 18. *She leadeth in the way of righteouſneſs, in the midſt of the paths of judgment, that ſhe may cauſe thoſe that love her to inherit ſubſtance, and ſhe will fill all their Treaſures.* Prov. 8. 18 — 19, 21.

4. He is called and compared to *Gold*; becauſe as *Gold*, eſpecially when tried, is very delightful and deſirable to the natural eye, the eye of the body, and that with which the heart is affected, even ſo Jeſus Chriſt is amiable to the inlightned eye of the underſtanding, as he is diſplayed before us in the evidence and demonſtration of the Spirit; the riches of this world, and ſo *Gold* which is the moſt excellent part of it, taketh the eye, and delighteth the heart;

hence it is called, *The lust of the eye.* 1 John 2. 16. And the eye is said to flee upon this, even as the Eagle or Hawk fleeth upon the prey, as if the life did consist in the having and enjoying it (though indeed it doth not, *Luke.* 12. 15.) *Prov.* 23. 4, 5. Thus *Achan* confesseth, *That when he saw two hundred Shekels of Silver, and a Wedge of Gold, t'en he coveted them.* Josh. 7. 21. It drew his affection to, and desire after them: Gold and the riches of this world are pleasing to the eye, and affect hearts of men, and cause them to love them, trust in, and glory in the enjoyment of them; hence because of the vanity, emptiness and uncertainty of them, the Holy Ghost giveth such frequent admonitions, *Not to set the Eye upon them, not to set the Heart upon them, not to trust or glory in them,* &c. Prov. 23 5. Psal. 62. 10. 1 Tim. 6. 17. Jer. 9. 23. And Holy men of God have prayed him to turn away their eyes from beholding this Object of covetousness. *Psal.* 119. 36, 37. Which intimateth to us how desirable this is in it self, and to us all naturally; but behold a more excellent and pleasant Object: We may say in this respect, Jesus Christ may be called Gold; because he is eminently, and most fully desirable, and taking to the Soul, as he hath been tried in the first; he is compleatly delightful, and there is in him that which is powerful to draw the eye, and attract the heart unto him, and cause men to lust after him; hence he is called *The desire of all Nations*; because he is wholy and altogether desirable, and is, and hath in him eminently that which all Nations do desire, and covet after, *viz.* That which may give rest and satisfying to them (though through their foolishness they are seeking it in wrong Objects, even in that which is not) *Hag.* 2. 7. Thus when the Spouse is describing the amiableness

ableneſs of her beloved, the firſt account ſhe giveth of him particularly is, *That his head is as the moſt fine Gold.* Cant. 5. 11. To intimate, that in this reſpect he is very taking with, and delightful to the Heart; He is a wonderful enamouring Object as he is lifted up by the Spirit in the Teſtimony, and which is very powerful to cauſe men to run unto him; becauſe of the Lord his God, and for the Holy one of *Iſrael*; for he hath glorified him; hence we are ſo oftentimes called upon to be hold him: So the father ſaith. *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth.* Iſa. 42. 1—7. And Chriſt himſelf ſaith. *Look unto me and be ye ſaved all the ends of the Earth.* Iſa. 45. 22. And again he ſaith *Behold me, behold me, to a Nation that was not called by his name.* Iſa. 65. 1. And the Work of the Spirit is to glorifie Chriſt, and to lift him up as *Moſes* lifted up the Serpent in the Wilderneſs, that men might look to him; *And that whoſoever looketh to him, and believeth in him, ſhould not periſh; but have everlaſting life.* John 16. 14. & 3. 14. 15, And the work of the Spouſe, of all chaſte ones, is to diſcover his love and lovelineſs, that men might come to Chriſt: Thus when the Daughters of *Jeruſalem* inquire of her; 'What is thy beloved more then beloved, 'O thou faireſt among Women? What is thy beloved 'more then beloved, that thou doſt ſo charge us? She with much pleaſure and contentment anſwereth. 'My 'beloved is White and Ruddy, the chiefeſt of ten thou-'ſands; — He is excellent as the Ceders, his mouth is 'moſt ſweet; yea, he is altogether lovely; this is my 'beloved, and this is my friend, O ye daughters of *Jeru-'ſalem.* And this diſcovery of him was ſo taking with

them, that they also inquire whither he was gone, that they might seek him with her; her work and business is not to direct to her self, and mainly to insist upon the commendation of her self, as doth *Mystery Babylon*, both Mother and Daughters, who spend a great deal of time, and use many Arguments to commend themselves, and to prove themselves to be the true Catholick Church, and that there is none like to them; Oh what contentions are there amongst them on this account! How greatly do they strive which shall be accounted the truest and chiefest? Yea; she is so far from this, that she saith to the Daughters of *Jerusalem*; Look not upon me, but as she delighteth to behold, and look upon her beloved, so also to praise and commend him, and make mention of his desirableness, and praise-worthiness to others, that they may enquire after, and direct their Eyes unto this alluring Object, and she is greatly pleased, and in her Element, as it were, when she is speaking of, and shewing forth his praises to others; yea, this is the end why they that believe are brought into, and made of his Church, and so greatly piviledged, not that they might proclaim their own goodness, but that they should make mention of his righteousness, and shew forth his praises, who hath called them *out of darkness into his marvellous light*; which in time past were not a people, but are now the people of God, *Cant.* 5. 9—16. & 6. 1. with *Chap.* 1. 5, 6. 1 *Pet.* 2. 9, 10. And his desirableness, and loveliness to the eye, is signified in several descriptions, and declarations given of him, in which he is like to, though infinitely exceeding *Gold*, even pleasant to behold; So he is said to be beautiful, beauty and fairness are very delightful, and desirable, the eye is affected therewith, and apt to lust thereafter; hence

hence it is said, *The Sons of God saw the Daughters of men that they were fair, and they took them to Wife.* Gen. 6. 2. Upon this account, because beauty is so pleasing to the eye, even Holy men for saving themselves, have polluted themselves; As *Abraham* and *Isaac, because their Wives were fair and beautiful.* Gen. 12. 11—15. & 26. 27. *Esther* 1. 11. And the Holy-Ghost warneth us, *Not to lust after the beauty of the Whorish Woman,* to intimate to us, that beauty is very taking with us. *Prov.* 6. 25. 2 *Sam.* 11. 2. But oh how great is his beauty! He is beautiful even to admiration. *Zech.* 9. 17. Hence the Spouse saith, *Behold thou art fair, my beloved, yea pleasant.* Cant 1. 16. Hence also when the Spouse declareth his amiableness, she saith first in general, *My beloved is white and Ruddy;* that is to say, he is *Immanuel,* God with us in our Nature, and for us; he was over all, God blessed for ever, and yet he took part with us of flesh and blood, and bare our sins in that his own body which the father prepared for him, and died our death, and is acquitted from our sins, and death for us, and is in our Nature become fairer then the Children of Men. *Cant.* 5. 10. Psal. 45. 2. Beautiful, and comely with the beauty of holiness, Again he is called the *Light,* and compared to the Sun. *John* 1. 9. *Mal.* 4. 2. Psal. 84. 11. *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the Sun,* Eccles. 11. 7. Oh! he inlightneth the eye, cheareth the Heart, comforteth the Soul, reviveth the drooping and broken Spirit, and manifesteth all things to us in their right and proper Colours; 'He is the light of the World, the 'great manifestation of God, and of all things to us. *John* 8, 12. This man is more precious and delightful to behold and look upon then fine refined Gold. *Isa.* 13. 12. 'And who so looketh into the perfect Law

'of

'of liberty (in which his beauty is evidently set forth before our eyes: Whoso pryeth into this, peepeth wistly, and consideringly, and stoopeth down here to behold it) 'and continueth; it will cause him to desire after, and delight in Christ; and, or ever he is aware, it will make his Soul, and his soul will make him like the Chariots of *Aminadab*. *Sam.* 1. 25. It will make him sick of love, unsatisfied, restless, and diseased till he more know him, yea till he fully, and compleatly injoy and be made partaker of him, he being the Object in whom is the light and health of his countenance. *Cant.* 2. 3, 5. & 5. 8. *Psal.* 42. 5, 11. & 43. 5. Oh that we did more know the loveliness of this pleasant Object, this would make us desire this one thing of the Lord, and seek after it, *that we might dwell in the house of the Lord all the days of our life, to behold the beauty of the Lord, and to inquire into his holy Temple*. *Psal.* 27. 4, 5. *Joh.* 4. 10. In such like respects he is compared to *Gold*.

2. We have in the next place to inquire and consider, what is meant by this expression, [*tried in the fire*] therein is signified.

1. The wonderful afflictions and sorrows which Christ indured and underwent for us, and for our sakes; herein he was like *gold* thrown into the fire as that signifieth great and grievous pains, and sufferings: *He was tormented* (as in the fire) *for our transgressions, bruised for our iniquity, the chastisement of our peace was upon him*. *Isa.* 53. 5. He was a man of sorrows, and acquainted with grief (even made up, as it were, of sorrows) and therefore he is eminently and emphatically called, *the afflicted one*. *Psal.* 22. 24. There was no sorrow like unto that sorrow done unto him, wherewith the

the Lord afflicted him in the day of his fierce anger. Herein he was *like gold tried*, he was caſt into the fire indeed, and it's but the ſhadow of it, as it were, we paſs through.

All Gods waves and billows went over him, *his wrath lay hard upon him, and he afflicted him with all his waves*, *Pſal.* 88. 3, 16. Hence he cried out, 'my ſoul is ex-'ceeding ſorrowful even unto death, before men laid 'hold on him. *Matt.* 26. 37. 38. *Mark* 14. 33, 34. *Joh.* 12. 27. The father left him to feel the weight of our ſins, and the fierceneſs of that fire we had kindled againſt our ſelves; and this made him cry out and roar by reaſon of that horrour that overwhelmed him: So hot and great was the fire of God's wrath into which he was throne, *that his heart was like wax* (before the fire) 'it was melted in the midſt of his bowels; and his 'ſtrength dried up like a potſherd, and God brought 'him into the duſt of death. *Pſal.* 22. 1, 2, 14, 15. It pleſed the Lord to bruiſe him, he put him to grief; 'he 'made his ſoul an offering for our ſins; he ſpared not 'his own Son, but delivered him up for us all. *Iſa.* 53. '10. *Rom.* 8. 32. ——

And he indured great things from the hands of men, he was a reproch of men, and deſpiſed of the people; reproch did break his heart, and he was full of heavineſs, wherewith his ſoul was even *melted*. *Pſal.* 69. 20. with *Pſal.* 119. 28. They did deſpitefully uſe him, mock, deride, and ſcourge him, and with wicked hands did crucify and ſlay him: The heathen did rage, and the people imagined a vain thing; the King's of the earth ſtood up, and the rulers were gathered together againſt him: Many Bulls compaſſed him, ſtrong ones of *Baſhan* beſet him round, they gaped upon him as a

roar--

roaring, and a ravening Lion: Yea dogs compaſſed him, the Aſſembly of the wicked incloſed him; and his own people were the betrayers and murderers of him: *Pſal.* 2. 1. & 22. 6, 7, 12, 13-16. *Acts* 7. 52.

And now alſo was the power of darkneſs; 'the 'Prince of this World came with the fiery darts, and he (who had the power of death) 'did torment him. *Luk.* 22. 53. *Joh.* 14. 30. with *Epheſ.* 6. 16. Chriſt was in an horrible pit, in a pit of noiſe, the noiſe whereof cauſed horrour; and in the miry clay; his ſoul was in hell, and his body, or fleſh in the grave; he taſted death by the grace of God for every man; even that very death which every man ſhould have died, he taſted the whole of it, and indured the bitterneſs of it, and of all appertaining to the firſt death and hell, *Pſal.* 40. 2. with *Acts* 2. 27 31. *Heb.* 2. 9. And ſo exquiſite were the torments he indured, that he offered up ſupplications and prayers, with ſtrong crying and tears; and cryed ſo long that he was weary of his crying; and prayed his 'Father to deliver him out of the mire, that he might 'not ſink, and that the deep might not ſwallow him up, 'nor the pit ſhut her mouth upon him. *Pſal.* 69. 2-4-14, 15. The torment he indured made him ſore amazed, it even aſtoniſhed him, and made him afraid; 'the ſor-'rows of death compaſſed him, and the pains of hell got 'hold on him, he found trouble and ſorrow. *Mark.* 14. 33. *Heb.* 5. 7. *Pſal.* 116. 3. & 18. 4. 5. Oh he was like gold indeed, caſt into, and tried in the fire, and herethrough was he made perfect for us. ——

2. *Tried in the fire*, ſignifieth, that this gold was proved herein, and appeared to be ſo right, and excellent, as that he could, and did indure, and abide the fire; and therefore alſo is he called and compared to

gold,

gold, becauſe it was one of thoſe things, and the firſt named, 'that would abide the fire. *Numb.* 31. 22, 23. He 'was proved to purpoſe herein, the Word of the Lord was tried. *Pſal.* 18. 30. He is a tried ſtone, *Iſa.* 28. 16. And he did not ſhrink from, or periſh in this fire, but indured to the end; his love and graciouſneſs was tried, and evidenced to be ſtrong as death, yea ſtronger then the fire it ſelf, which had a moſt vehement flame: He in what he ſuffered and indured, is the *Amen*, the *Faithful* and *true witneſs* and teſtifier of his ſincere and ardent affection to us: Though the fire he was thrown into was exceeding hot, yet his love and charity towards us was ſo fervent, as that it did exceed, and was hotter than the fire it ſelf; He for the joy ſet before him indured the croſs, deſpiſing the ſhame; he gave His back to the ſmiters, and his cheeks to them that plucked off the Hair; He hid not his face from ſhame and ſpitting: He ſet his face like a flint, as one that hardened himſelf againſt ſorrow, (as *Job* 6. 10.) and even challenged his adverſary that contended with him, to come near, and try his ſtrength againſt him: his love was ſo perfect, that there was *no fear in it*, no fear that hath torment. 1 *Joh.* 4. 18. *Iſa.* 50. 6—10. though he knew the bitterneſs of the wrath, and fierceneſs of the fire he was to taſt of, and paſs through; yet he was not diſcouraged; *He did not fear in the days of evil, when our iniquities* that were imputed to, and were to be taken away by him, *did compaſs him about.* Pſal. 49. 5. but he ſtedfaſtly ſet his face, and eſtabliſhed it, to bear all things, and endure all things, that were needful to be born and endured, that we might not be expelled from God. *Luke* 9. 51. with *Ruth* 1. 17, 18. 1 *Cor.* 13. 7. thus it appeared in his great agony, and day of his diſtreſs, that he was proved indeed, and yet did, and was reſolved to abide the fire: *Now*, ſaith he, *is my ſoul troubled* (exceedingly

ceedingly sorrowful, even unto death, invironed and incompassed about with sorrows and pangs) *and what shall I say? Father, save me from this hour* (shall I desire this absolutely, as if he should say, Shall I pray that the Cup might be removed, that I may not taste it? No) *but for this cause came I unto this hour. Father glorifie thy name.* This he resolved to pray for and desire whatever he suffered and indured, that his father would glorifie his goodness, love, power, wisdom and faithfulness, for the good of Mankind *John* 12. 27, 28. Yea, this Sun of righteousness came into the World *as a Bridegroom cometh out of his Chamber, and rejoyced as a strong man to run a race.* Psal. 19. 5. Wherefore when he cometh into the World, he saith, *Lo I come to do thy Will, I delight to do thy Will,* though he must in doing it indure and undergo such great torments, sorrows and sufferings: Well might he say, *Lo, behold it;* for his love was herein proved, and appeared to be great even to admiration, such as may make us even astonied at it. *Psal.* 40. 6—8. *Heb.* 10. 5—9. It appeareth he was *tried in the fire,* and did abide it, he was *Gold tried* indeed, and this will still appear if we consider a little particularly.

His love and faithfulness was *tried* in leaving such Glory, and so greatly emptying himself, and making himself of no reputation: He, the Word, was with God, yea was God, the proper Lord and Heir of all things by Divine and Eternal Generation, by whom and for whom all things were Created visible and invisible, who was over all, God blessed for ever, he was glorious with the fathers own self, enjoying the Glory of God in Heaven. *The Lord possessed him in the beginning of his way, before his works of old, he was set up from everlasting, from the beginning, or ever the Earth was, then was he by him, one brought up with him, and he was daily his delight, rejoycing always before him.*

Prov.

Prov. 8 22--30. Now for ſuch an one to make himſelf of no reputation, for ſuch an one to come down from Heaven, and to abaſe and humble himſelf to the induring ſuch ſufferings and undergoing ſuch ſhame and ſorrows; Oh! here he was *Gold tried in the fire* indeed; *He being in the form of God*, in the eſſential form of God, *thought it no robbery to be equal with God, yet made himſelf of no reputation.* Phil. 2. 6—8, Without controverſy, great is the myſtery of Godlineſs, God became man, the Word was made fleſh, the Lord became a Servant, he that was rich became poor, he that was in Heaven deſcended, and came into the Earth, and tabernacled among men. Oh! here was the trial of his love and faithfulneſs, here he was proved to purpoſe, and yet did abide it, and was faithful to him that appointed him, and loving and gracious to us, it is a great trial amongſt men, when one that is liſted up and advanced above his brethren, is put upon it to part with, and lay aſide that Glory; but his Glory was infinitely more excellent, and his perſon inconceivably more worthy then that of any Earthly King or Emperour, and yet he ſo humbled himſelf, and came down, and emptied himſelf for us.

His love and faithfulneſs was tried, and he was *Gold tried*, in that he indured all this from the hand of his father, as inflicted, or permitted and ordered by him; it is a great probation, and toucheth the quick, when a moſt intimate lover woundeth with the wound of an enemy, with the chaſtiſement of a cruel one (as *Jer.* 30. 14.) what he indured was from the hands of his father, who infinitely loved him, in whoſe boſom he was, and with whom he was well pleaſed; and yet by him he was caſt into the fire, and did chearfully and conſtantly abide it; yea, he was angry with, and ſharply reproved him that indeavoured to deliver him from this fire, or ſome part of it; *The Cup*

which my father hath given me to drink, shall I not drink it? John 18. 10, 11. Here he was proved indeed, and hence he crieth out, *Why hast thou forsaken* [*Me?*] *me,* whom thou lovest so intirely, so inexpressibly, so inconceivably, the Son of thy love, of whom thou hast given such Testimony, *That I am thy well beloved Son.* Psal. 22. 1. This was a trial of his confidence in his fathers love, and of his obedience to him, and yet he did abide faithful, and never was jealous or distrustful of his fathers affection, but in the midst of the fire, and when through the heat of it he cryeth out and roareth, yet he cryeth out, *Oh my Father, and my God my God.* Mat. 26. 42. & 27. 46. And though he was a Son, his only begotten Son, his infinitely beloved, and delighted in, Son, yet he learned, and shewed forth obedience by the things which he suffered. *Heb.* 5. 9. ——

His love and faithfulness was proved, in that he upon his own account had not deserved any thing of affliction or trouble from his father; *For he always did those things that pleased him. John* 8. 29. And God gave that Testimony of him, *That he was his beloved Son in whom he was well pleased*; He knew no sin, he did no sin, but was Holy, harmless, undefiled, separate from sinners; and yet that he was so dealt withall, and so tormented, doubtless this was a great trial: The *Messiah* was cut off, but not for himself, not for any fault of his, he had deserved no such thing. Well might the Apostle say: *The love of Christ passeth Knowledge.* Dan. 9. 26. Ephes. 3. 19. Oh how different is our carriage when we are in trouble and affliction; we are apt to complain, and fret against God, and to be discontented, when we indeed suffer justly, and would be rid off, and delivered from the burden; though it is not thank-worthy that a man taketh it patiently when he is corrected or buffeted for his faults. 1 *Pet.* 2. 20. Yet we

are

are apt to be murmuring and complaining when we bear the puniſhment of our own ſin, ſuch unreaſonable Creatures are we. *Lam.* 3. 39. But this man did nothing worthy of death, or of bonds, and yet he indured willingly: But this was a great trial, and this may be included alſo in that; *My God, my God, why haſt thou forſaken* [*Me*] *me*? who never offended, or diſpleaſed thee at any time. *Pſal.* 22. 1. On this account, and in this reſpect he was greatly tried, and yet he did willingly and readily indure the fire, and offered himſelf to be thrown thereinto; yea, he acknowledgeth, thou art Holy, though thou caſteſt me into the fire who am thine Holy one, *O thou that inhabiteſt the Praiſes of* Iſrael. Pſal. 22. 1—3.

He was tried in induring ſuch great afflictions and ſorrows for ſuch perſons as he did, for ſuch ungodly ones, who did not worſhip God, nor deſire any mercy from him; for ſuch ſinners, who had ſin in us, and were greatly polluted and defiled therewith, and therefore ſuch as he could not delight in, or have fellowſhip with; yea, for ſuch as were enemies alſo unto him in our minds, and haters of him: This was a great trial to ſuffer for ſuch, to be caſt into the fire for ſuch unclean ones, for ſuch unworthy and ungrateful ones, who were not onely undeſirous, and inſenſible of the favour, but full of enmity againſt him, and haters of him that ſo teſtified his love towards us: Amongſt men, ſcarcely for a righteous man (who giveth to every one that which appertaineth to him, and requireth from every man that which is due [illegible] himſelf) will one dye; yet peradventure for a good man ſome would even dare to *dye*; yet this would be a great trial, and it is but a peradventure, Whether any one would ſo do or no? It is queſtionable whether any would lay down his life for a good man, that is beneficial and bountiful, and full of good Works, and is not ſo exact and rigorous as the righteous

teous man, but giveth to others what he is not at all obliged to, and forgiveth, and remitteth what he might justly expect, demand or receive from another: But oh, how was he proved, and yet did indure, and abide faithful to the interest of our Souls? 'Greater love then this 'hath no man, then to lay down his life for his friends; but while we were yet without strength, in due time Christ died for the ungodly; and herein he commendeth his love to us, in that while we were yet sinners, Christ died for us; yea, while we were enemies, God was in Christ reconciling the world to himself, not imputing their trespasses to them, but to him, and he willingly yielded up himself to become a Sin-offering for us; he by the Grace of God tasted death for every man: This is a faithful saying, and worthy of all acceptation, *That Christ Jesus came into the world to save sinners*, the chief of sinners, such as were persecuters of him, and blasphemers of his Name and Gospel: *Oh great trial! Oh infinite unparalled Grace!* John 15. 13. Rom. 5. 8—10. Heb. 2. 9. 2 Cor. 5. 19—21. 1 Tim. 1. 13—15.

He was tried also in this, in that he not only indured such great affliction for his enemies, even for every sinful Creature of Mankind; but in that also he met with so much exercise, and occasion of grief from them, he suffered for them and from them, 'he was despised 'and 'rejected of men (of those, for whose sake and good he came into the World) 'a man of sorrows, and 'acquainted with grief, and we hid as it were our faces from him (as persons ashamed of him, who indured the Cross, despising the shame for us) he was despised, and we esteemed him not: Surely he hath born our grief, and carryed our sorrows, 'yet we did esteem him stricken, 'smitten of God and afflicted, (we thought and reckoned, that all he underwent was laid upon him for his own proper

per and personal transgressions and provocations) but he was wounded for our transgressions, *&c.* Isa. 53. 2—6. Those for whom he suffered, were instruments of grievance to him, not only did they lightly esteem him, so as to prefer a murderer before him, but also Heavyly afflicted him; and this was a great trial, and was so accounted and taken notice of by him, *They rewarded me evil for good,* saith he, *to the spoiling of my Soul, or depriving me of my life, though when they were sick, without strength,* sick to death, *I humbled my Soul for them,* &c. Psal. 35. 12—16. with Rom. 5. 6. For my love they are my adversaries, *And they have rewarded evil for good,* and hatred for my love, Psal. 109. 3—5. Oh herein he was proved, and found faithful, he did abide the fire, he was not discouraged or hindred thereby, but gave his back to the smiters, for the smiters, and gave himself to prayer for his persecuters, though he was oppressed (unjustly proceeded against, and unworthily and despightfully intreated and used by them whose good he aimed at, and pursued) and afflicted; *Yet he opened not his mouth, but was led as a Lamb to the slaughter, and as a Sheep dumb before the Shearers, so he opened not his mouth against them.* Isa. 53. 7. Yea, he prayed and dyed for them, who with wicked hands did crucify and slay him, *And being raised again was sent, and did come to bless them, in turning every one of them from their iniquities.* Isa. 53. 12. Acts 3. 13, 14, 15—26. Yea, at that time when he was numbered with transgressors, and hanged between two Thieves, and most unmercifully and inhumanely intreated, mocked at, and reproached, then said Jesus, *Father forgive them.* Luk 23. 34. Oh wonderful trial! Oh matchless love!

He was greatly tried also in the greatness and depth of the abasement, whereto he was abased for us, a small condiscension in such an excellent and glorious person, for such unworthy

unworthy ones would have been admirable: But as that would not have sufficed for our recovery, so such was the cordialness of his love, and fervency of his affection to us, that he did not avoid or shrink from that great abasement, whereto it was absolutely necessary he should humble himself, that we might be redeemed from the curse of the Law, and our loss might be again recovered for us, he laid not hold on the Nature of Angels, when many of them had sinned, to keep them from falling, or to recover them; though that had been wonderfully beneath him; but he was made a little lower then the Angels, his own Creatures, in a Nature inferiour to theirs; yea, he did not partake of our Nature, as it was when first Created by God, but as it was become through our seeking out foolish inventions, and was in all things like unto us, sin only excepted, he partook with us of flesh and blood, of weakness and mortality, and was subject to all our infirmities, to hunger, thirst, weariness, painfulness, and was poor and needy, and took upon him the form of a Servant, who was Lord of all, and was made in the likeness of men, (yea, of sinful flesh) and being found in fashion as a man, he still and further humbled himself, and became obedient to death, even the death of the Cross, that cruel, shameful and accursed death. *Phil.* 2. 6—8. He came down from Heaven, and descended into the lower parts of the Earth, not only into the Womb of the Virgin, but into greatest, and deepest afflictions, Sorrows and troubles,; yea, his Soul was in Hell, and his Flesh in the Grave. *Acts* 2. 27—31.

He was tried, and found faithful, in that such was his power in himself, and with the father, that he could have acquitted himself from those sufferings which he indured from his enemies: He was not at first necessitated to undertake for us; but his Grace and free love moved him thereto,

thereto, and he could afterwards have confounded his foes, and that way, or otherwise have delivered himself out of their hands, as he did do many times in the days of his personal ministration, and some proof and demonstration he gave of his power to have destroyed them; had he pleased; when they came to apprehend him; for when he told the band of Men and Officers, who were sent to take him; that he was the person they sought for, as soon as he had said unto them, *I am he*, they went backward, and fell to the ground. *John* 18. 3—6. So when *Peter* drew out his Sword out of its place, and smote off the ear of the High-Priest's Servant, after our Saviour had bid him put it up again, *&c.* He addeth, *Thinkest thou that I cannot now pray to my father, and he shall presently give me more then twelve Legions of Angels*, (as intimating, that such was his interest with his father, that had he prayed he might have been rescued from their destruction with a great and Heavenly Host of those Glorious Angels, and needed not *Peter*'s Sword to avenge his quarrel) *but how then should the Scriptures be fulfilled* (in his breaking the head of the Serpent, and healing that first breach between God and Mankind, and doing, and becoming that whereby we might be brought back to God) *Mat.* 26. 52—54. He was not forced to suffer what he did, but he might have avoided all, had he so pleased, and this is a great trial of love and patience: We may pretend to patience in sufferings when we cannot help our selves, but if the power were in our hands, we should be apt presently to get rid of the trouble; but though Christ was such a mighty one, yet he readily and chearfully undertook for us at first, and patiently indured to the last such an hot fire; He was not a Passive simply, but Active and forward also, in all his abasement; not only was he sent into the World, but he came, and came rejoycingly, *Lo I come*,

I delight to do thy will. Pſal. 40. 6—8. Not only was he made fleſh, *but he laid hold on the Seed of* Abraham, in that body the father prepared for him. *Heb.* 2. 16. Not only was he put to death, but he died, yea to ſhew his forwardneſs he breathed forth, and commended his Spirit into the hand of his father before they died, who were crucified with him; and he ſo ſoon died, that the Governour admired at it. *Mark* 15. 44. He emptied himſelf, *and made himſelf of no reputation, and took upon him the form of a Servant, and he* (further) *humbled himſelf, and became obedient to death, even the death of the Croſs.* Phil. 2. 7, 8. Oh that, *that mind that was in Chriſt Jeſus, were more in us.* Ver. 6. Here was a trial indeed, and herein was love inexpreſſible, love incomparable.

He was *tried* in his obedience to his father, and in his love to us, and in his power, in grapling with ſuch, and ſo many and great enemies, in his ſo great abaſement, and in the day of his calamity, when the fathers wrath lay heavy upon him: *They prevented him in the day of his fog,* when his God forſook him, and hid his face from him. *Pſal.* 18. 18. *They perſecuted him whom God had ſmitten.* Pſal. 69. 26. When he was weakeſt, and his Soul was exceeding ſorrowful even unto death, then was their hour and the power of darkneſs, then his and our enemies appeared in their ſtrength againſt him: He had all our ſins, even all the treſpaſſes of the World upon him, *He bare our ſins in his own body to the Tree*; and this was ſo great a burden, *that his heart even failed, and theſe were ſuch a multitude, that they were more then the hairs of his head.* Pſal. 40. 12. 1 Pet 2. 24. And theſe muſt be born and taken away, there muſt be an aboliſhing of them, or elſe there could have been no deliverance for us. *Heb.* 9. 26. He had our death to die and overcome, and this was ſo great a death, as that we had periſhed in it for ever, had we died it according to the firſt Sentence.

tence. 2 *Cor.* 1. 10. He had the Devil, who had the power of death, and his Instruments, to grapple with and overcome; *Satan thrust sore at him that he might fall.* Psal. 118. 13. He had the Law, as it was against us, to satisfie and indure the curse of, and so to blot out that hand-writing that was contrary to us; *And Heaven and Earth shall pass away, but not one jot or title of the Law, till all be fulfilled.* Mat. 5. 18. Here he was proved to purpose in his love, power and patience; and herein he did abide the fire, and made it evident and apparent, that God laid help upon one that was mighty, and he gave a wonderful proof of his patience, and submission: *For in waiting he waited for the Lord until he inclined his ear and heard him, and brought him out of the horrible pit and miry clay.* Psal. 89. 19. & 40. 1, 2. Here was a trial of his strength and here it appeared to be very strong; for though all these compassed him about like Bees, yet they were extinct as the fire of Thornes; for in the name of his God he hath destroyed them. *He hath made purgation of our sin.* Heb. 1. 3. *He hath abolished our death.* 2 Tim. 1. 10. *He hath through death destroyed him that had the power of death, that is, the Devil.* Heb. 2. 14. *He hath led Captivity Captive, spoiled Principalities and Powers, and made a shew of them openly, triumphing over them in himself.* Psal. 68. 18. Col. 2. 15. *He hath overcome the World.* John 16. 33. *He hath broken down the middle wall of partition that was between God and Mankind; having abolished in his flesh the enmity, the Law of Commandments in Ordinances.* Ephes. 2. 14, 15. Col. 2. 14. *His own right hand, and his Holy Arm hath gotten him the Victory.* Psal. 98. 1. *He hath delivered us in himself from the hand of all our Enemies, that we might serve God without fear of them.* Luke 1. 74. *And he is gone up with a shout, the Lord with the sound of a Trumpet. Sing Praises to our God, sing Praises; Sing*

Praises to our King, sing Praises. Psal. 47. 5, 6. and 68. 18.

Yea (to add no more to this) he was *tried*, and proved in the fire, in that all he indured was of no real personal advantage to himself: He could not be added to by it; but it was wholly for the sakes and good of others: This excellent one, who is charity, did not seek his own things. 1 *Cor.* 13. 5. Oh! this was Grace indeed, free love, no fore-worthiness of ours did move him to undertake this difficult work, no future advantage to himself did strengthen and incourage him to enter into, and abide in this fire to the last; but it was the good and commodity of others, of us unworthy ones, of us unable ones to make any retribution for such an admirable kindness; *He that was rich for our sakes became poor, that through his poverty* (not he but) *we might be inriched.* 2 Cor. 8, 9. *The chastisement of our peace was upon him, and by his stripes we are healed.* Isa. 53. 3-6. *The* Messiah *was cut off, but not for himself.* Dan. 9. 26. *He was delivered for our offences, and raised again for our justification.* Rom. 4. 25. *Christ once suffered for sins, the just for the unjust, that he might bring us to God.* 1 Pet. 3. 18. *He did not look on his own things, but the things of others.* Philip. 2. 5—8. He got no real addition of Glory, or happiness to himself, by all his indurings, and therefore when he had finished the work which the father gave him to do, induring the Cross, and suffering the curse, he then prayeth, and now, *O Father glorifie thou me with thine own self, with the Glory I had with thee before the World was.* John 17. 4, 5. He did through sufferings enter into his own Glory, which was his before, but now he entred into it in our Nature, and for us, *That the World through him might be saved.* Luke 24. 25, 26. *And God raised him from the dead, and gave him Glory, that our Faith and Hope might be in God;* and that so we might not

not periſh, but might have everlaſting life. 1 *Pet.* 1. 20, 21. *John* 3. 14— 17. Oh! in all this was love, love without compariſon, love beyond comprehenſion: Let us look upon it, that we may be aſhamed of our love, or rather bewail our want of love, and not proclaim our goodneſs, and ſay; We are rich and increaſed with goods, and have need of nothing: Is this the manner of man, thus to expreſs love? Surely we have let ſlip the view of, and departed from the conſideration of his love, while we are doting upon, and boaſting of, and lifting up our ſelves by, and glorying in our love: Oh! conſider alſo how he hath been tried, that we may not complain of, or faint under our trials; *But that we may run with patience the race ſet before us, look we unto Jeſus, who for the joy ſet before him indured the Croſs, deſpiſing the ſhame*, &c. And conſider diligently the excellency of this *Gold*, and how *it hath been tried*, that we may be zealous, and buy it, whatever it coſt us.

3. His being *tried in the fire*, doth ſignifie, that he was herein and herethrough purifi'd and refin'd, and came forth as *Gold* out of the fire, full of luſtre, ſplendor, and glory. *Job* 23. 10. Indeed he never had any pollution of his own, or any mixture of ſin cleaving to him, he was the Holy one of God, he knew no ſin in partaking of our Nature; for he was made partaker of it by a wonderful work of new Creation; ſo as that he, and he only partook not of the filth, or pollution of our ſin; he did indeed partake of our ſorrows, ſufferings, afflictions; *He was in all points tempted like unto us, yet without ſin*, Heb. 4. 15. He had no ſin of his own to anſwer for, he did no ſin, *neither was guile found in his mouth.* 1 Pet. 2. 22. But yet he had our ſins laid upon him, and was by imputation ſpotted, as it were with our ſpots, and deformed with our afflictions and wrinkles. —

Though

Though he knew no ſin, yet God made him to be ſin for us, and imputed the treſpaſſes of the world unto him, the guilt of our natural, and neceſſary ſin and ſinfulneſs; even the guilt of the diſobedience of the firſt man *Adam*, in which we all ſinned, and from whence we are neceſſarily polluted and defiled; and of all the unavoidable branches thereof, this was imputed to, and laid upon, and accepted by him as his to anſwer for; *and he his own ſelf bare our ſins in his own body on the tree.* 1 Pet. 2. 24. *All we like ſheep have gone aſtray, we have turned every one to his own way, and the Lord laid on him the iniquities of us all.* *Iſa.* 53. 6. and he confeſſeth theſe as his own, when he ſaith; *Mine iniquities have taken hold upon me, ſo that I am not able to look up,* *Pſal.* 40. 12. and ſaith to his father, *my guiltineſs is not hid from thee.* *Pſal.* 69. 5. he becoming our ſurety, and undertaking for us, all our debts were charged upon him, and our treſpaſſes were imputed to him, and he bare our ſins in his own body; and ſo by the imputation of the father, and by his own gracious acceptation, our ſins became his own ſins. *Heb.* 7. 27. he is that Lamb of God that did bear the ſin of the world. *John* 1. 29.

But he was *tried in the fire*; therein and thereby was he purified from our ſins, from the guilt of them, and ſo he is pure. 1 *Joh.* 3. 3. *He was manifeſted to take away our ſins, and in him is no ſin.* 1 *Joh.* 3. 5. *He appeared once in the end of the World to put away ſin by the ſacrifice of himſelf,* and is without ſin, *and ſhall ſo appear the ſecond time unto ſalvation, to all them that look for him.* *Heb.* 9 26, 28. To this purpoſe the Apoſtle ſaith, *without controverſy, great is the myſtery of godlineſs, God was manifeſt in the fleſh, juſtified in the ſpirit,* to wit, He was juſtified, acquitted, and diſcharged from the guilt of our ſins, in the ſpirit's raiſing him from the dead who died for our ſins, and was buried. 1 *Tim.* 3, 16. and He *through the eternal ſpirit*

hath

hath offered himself without spot to God. Heb. 9. 14. he having fully paid our debt, and compleatly satisfied for our sins in his bearing the judgment of the world, and being tormented for our transgressions, he is released by the father and taken from Prison and from judgment; and hath by himself made purgation of our sins, and purged them from before the presence of God, made peace and attonement for them, and redeemed us in himself from the curse of the law, and through that redemption that is in him, all that have sinned, and come short of the glory of God, are justified freely: inasmuch as he as our surety, and as the publick man and last *Adam*, is justified; and is through his personal abasement and sufferings become a lamb without blemish, and without spot. *Heb.* 1. 3. & 7. 27. *Col.* 1. 20. *Gal.* 3. 13. *Rom.* 3. 23, 24. and *chap.* 5. 18. 1 *Pet.* 1. 18, 19. ——

Yea, and also he partook of our infirmities, he partook with us of flesh and blood, of weakness and mortality. *Heb.* 2. 14. he himself took our infirmities, and bare our sicknesses. *Matt.* 8. 17. *It behoved him in all things to be made like to his brethren*, the sons of men, such an one as they were become, as the fruit of sin, as distinguished from sin it self. *Heb.* 2. 17. He was a man of sorrows, and acquainted with grief, and was deformed, as it were, with that reproch, shame, and dishonour, which appertained to us. *Psal.* 69. 19, 20. and was in that body subject to corruption (though he did not abide so long in death as to see it) as is implied, in that the Apostle saith, *God raised him from the dead now no more to return to corruption. Acts* 13. 34. he partook of our infirmities, sorrows, griefs, and had a mortal body, in which he was crucified, and put to death, and died, and was buried; *his visage was marred more then any man's, and his form more then the sons of men. Isa.* 52. 14. & 53. 2. He was

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covered over with the wrath of God for our ſins, and by his permiſſion and ordering, he was covered over with ſhame from men; ſo as he had no form, nor comelineſs, no appearing beauty outwardly to make him deſirable: When his God forſook him, then he was a *reproch of men, and deſpiſed of the people: all they that ſaw him laughed him to ſcorne, they did ſhoot out the lip, they did ſhake the head*, ſaying, *He truſted on the Lord that he would deliver him, let him deliver him, if he delight in him. Pſal.* 22. 6,—8. as intimating, that though he made his boaſt of God, and ſaid he was his Father, yet he would not own him as his Son; and therefore ſaid they, *God hath forſaken him, perſecute and take him, for there is none to deliver him. Pſal.* 71. 10, 11. and how he was covered with reproches, as if he had been a gluttonous perſon, and a wine-bibber, a friend of Publicans and Sinners, as if he had caſt out Devils by *Beelzebub* the Prince of Devils; as if he was a deceiver of the people; as if he was guilty of blaſphemy againſt God, and of ſtirring up ſedition amongſt the people, the Scriptures of the *Evangeliſts* abundantly ſhew to us. ——

But in this reſpect alſo, he is *tried in*, and came purified out of *the fire*; and hath in himſelf overcome and aboliſhed that death he died. 2 *Tim.* 1. 10. and put off all mortality and weakneſs in his reſurection; that mortal body of his hath put on immortality; his body that was ſo marred and without forme, is now become a glorious body; and he therein, and he only, is a ſpiritual man; 'death in 'him is ſwallowed up into victory; and he is become the 'firſt-fruits of them that ſleep; and his triumphing Song is, 'Oh death, where is thy ſting? Oh grave, or hell, 'where is thy victory? The ſting of death is ſin (this he hath purged away) 'and the ſtrength of ſin is the law (this he hath anſwered, and ſatisfied, and hath gotten him-

himſelf the victory, and) *thanks be to God which giveth us the victory through our Lord Jeſus Chriſt.* *Phil.* 3, 21. 1 *Cor.* 15. 42—47—55—57. he hath put off all weakneſs, grief, ſorrow, pain, mortality, and reſtored our nature in himſelf into the image of God in a more glorious manner, then ever it was in the firſt creation, even into perfect righteouſneſs, integrity, immortality, and eternal life; and he is in our nature glorified with the father's own ſelf, with the glory he had with him before the world was: Therein he is become *eternal* life for us who was delivered for our offences; and ſuch glory and luſtre is upon that body, that it is above the brightneſs of the ſun at mid-day, ſuch as we are not capable to behold, unleſs wonderfully and miraculouſly ſtrengthned: It was ſo glorious, as that the ſight of it ſtruck *Saul* blind three days. *Acts* 26. 13. & 22. 11. & 9. 17. and this ſeen in a viſion by *John*, cauſed him to fall down at his feet as dead. *Rev.* 1. 17. and when *Daniel* alſo ſaw him in viſion, there remained no ſtrength in him, *but his comlineſs was turned into corruption, and he retained no ſtrength.* *Dan.* 10. 5—8. and he was tried in, and came purified out of the fire from all the wrath of God, and from all the reproches, and ſhame, and diſhonour caſt upon him by his enemies: God hath actually teſtified of him that he is the Son of his love, and that he is well pleaſed in him; of this he hath given aſſurance to all men, in that he hath raiſed him from the dead: 'He was declared to be the Son of God with pow-'er, by the ſpirit of holineſs in the reſurrection from the 'dead. *Rom.* 1. 4. though they gathered together againſt him, and unjuſtly condemned him, and ſaid, and intimated that he was not the Son of God, *yet God did ſtand at his right hand to ſave him from the judges of his ſoul.* *Pſal.* 109. 30, 31. he wiped off, as it were, all that dirt, reproch, and ignomy wherewith they covered him, and

teſtified he delighted in him, in ſending from above, and taking him out of great waters. *Pſal.* 18. 16, 17. And in ſetting him on his own right hand, and glorifying him in the Goſpel. He is purified in and through this fire, from all the guilt of our ſins, and from all the weakneſs and mortality of our Nature, and from all the hidings of Gods face, and from all the calumnies, ſlanders, and diſhonours of his enemies; yea, from all trouble and grievance, and is now an inconceivably glorious one, full of luſtre, and ſplendour: And this will be further ſhewed in what followeth. ——

4. This *Gold* is ſaid to be *tried*, to denote and ſignifie, that this work, this trying work is over and paſt, though the virtue and glorious fruit of it remaineth, and abideth for ever: It is not ſaid, *Gold* [*trying*] but [*tried*] in (or out of) the fire; for (as before is ſaid) he is acquitted of all our ſins, that were imputed to him, and hath overcome, aboliſhed, and got rid of all our weakneſs and mortality, and all occaſions of grief and trouble, and is not (as ſome ungodly, and Antichriſtian Spirits affirm blaſphemouſly) dying in ſome, or in any, in every Age of the World: Thoſe that ſo ſay make his ſufferings and Sacrifice like thoſe directed to under the Law, they even count the blood of the Covenant a common thing, like the blood of Bulls and Goats *that could not* take away ſin, and therefore was daily offered; but herein his Blood and Sacrifice is diſtinguiſhed from, and infinitely preferred before all legal Blood and Offerings, in that his is not to be itterated, or repeated; and ſo by conſequence he can ſuffer no more, as the Apoſtle intimateth in the diſſimilitudes he maketh between the former Prieſts, and their Offerings, which they offered according to the Law, and our High-Prieſt, and his Offering, when he ſaith. *Nor yet that he ſhould offer himſelf often as the High-Prieſt entreth into the Holy place every year with blood of others; for then*

then muſt he often have ſuffered ſince the Foundation of the World (which to imagine and affirm is the greateſt, and firſt-born of abſurdities, as the Apoſtle doth intimate) *but now once in the end of the World hath he appeared to put away ſin, by the Sacrifice of himſelf.* Heb. 9. 25, 26. *Chriſt being raiſed from the dead dieth no more, death hath no more Dominion over him; For in that he died, he died unto ſin once, but in that he liveth, he liveth unto God.* Rom. 6. 9, 10. And this Chriſt propoſeth unto *John* to ſtrengthen him againſt his fears. *He,* ſaith *John, laid his right hand upon me, ſaying, Fear not,* —— *I am he that liveth, and was dead, and behold* (conſider, and ſet thine heart unto this, give attention hereto) *I am alive for evermore, Amen:* This is a true, and faithful ſaying. *Rev.* 1. 17, 18. Were he always *trying*, always ſuffering and offering, there could be no perfection by his Blood, if he were always dying in ſome, in every Age, or always to be offered up a propitiatory Sacrifice, then would his Blood and Sacrifice be like that Blood, and thoſe Sacrifices under the Law, which could not make the comers thereunto perfect; for the Law made nothing perfect: *But Chriſt hath once*, and but once, *ſuffered for ſins, the juſt for the unjuſt.* 1 Pet 3. 18. *And by his own Blood he entred in once into the Holy place, having obtained Eternal Redemption.* Heb. 9. 12. And offered up one Offering, that of his one body *once* for all, and this man when he had offered up one Sacrifice for ſins for ever, ſat down on the right hand of God, from ever ſuffering any more, or offering any more Sacrifice, or Offering for ſins. *Heb.* 7. 27. & 10. 10—12. 'And hath 'by his one Offering once offered, perfected for ever them 'that are ſanctified; whereof the Holy-Ghoſt alſo is a 'Witneſs to us. *Heb.* 10. 14, 15. And this Holy Spirit convinceth the World of righteouſneſs, evidenceth that Chriſt hath compleated righteouſneſs, a perfect righte-

ouſneſs in and by himſelf for us; and therein ſheweth and demonſtrateth the unprofitableneſs of ours, in that he is gone to the father, and we ſee him no more, no more coming down to ſuffer, or offer any new Offering, or to repeat that Offering of his own body for us; nor hath he given, or left behind him inſtruction to any one who may pretend himſelf to be his Vicar, to offer him up a propitiatory Sacrifice for the ſins of quick or dead. *John* 16. 10. *Heb.* 10. 10—14. In this Phraſe then, or manner of ſpeaking is implied, and intimated to us, the preciouſneſs of his perſonal abaſement and ſufferings, and herein is evidenced that his Fleſh is meat indeed, and his Blood is drink indeed, that we might eat his Fleſh, and drink his Blood, and rejoyce and glory in nothing, ſave in the Croſs of Chriſt; in that he is *tried*, not *trying*, but come out of, and delivered from the fire, taken from priſon and judgment, and is aſcended up where he was before. *John* 6. 54—62. And it is alſo a powerful admonition to us, not to count it a common thing, not to deſpiſe or ſet light by it; for there remaineth no more Sacrifice for ſins, he can dye no more; ſo that, 'If this Blood and Sacri-'fice be rejected, and trodden under foot, till the day of 'Grace and patience be at an end, there remaineth nothing 'but a certain fearful looking for of Judgment and fiery 'indignation. *Heb.* 10. 26—29. It was witneſſed of him who was dead, that he liveth, and he was made a Prieſt after the power of an endleſs life, and that by his Oath, who ſware, and will not repent, 'Thou art a Prieſt for ever 'after the order of *Melchiſedech*; and ſo ever liveth to make interceſſion for them that come to God by him; *And is therefore able to ſave them to the uttermoſt.* Heb. 7, 8. 16—25. Rev. 2. 8. This is *God*, not *trying*, but *tried*, *in* (or out of) *the fire.* 1 Pet. 3. 18. 1 Cor. 15. 3, 4. Rom. 6. 3, 4.

5. In

5. In this Phraſe and expreſſion, in ſaying, *Gold tried in the fire*, is alſo ſignified, that he is become *Gold* for us who was *tried*, even that ſame perſon, in that ſame body; the ſame that was *tried*, the ſame is become *Gold* for us, precious and inriching, even as it is with natural and earthly *Gold*, that precious Metal of the Earth: The ſame ſubſtance that is caſt in, the ſame cometh out again, and is *Gold tried*, only the Droſs and mixture is taken out; ſo it is here, this Spiritual and Heavenly *Gold* which was in the fire, and was then *Gold*, the moſt precious one, even he, the ſame Jeſus, who dyed for our ſins, and was buried, he in that very perſonal body is raiſed again, diſcharged from the guilt of our ſins, and free from the fruits thereof: *God did not leave his Soul* (which was made an Offering for our ſins. *Iſa.* 53. 10) *in Hell, nor ſuffer his Fleſh* (in which he was put to death. 1 *Pet.* 3. 18) *to ſee corruption.* Acts 2. 27—31. So the Apoſtle *Peter* ſaith. 'Let all the houſe of *Iſrael* know aſſuredly, that God hath 'made that ſame Jeſus, whom ye crucified, both Lord 'and Chriſt. *Acts* 2. 36. He that deſcended is the ſame 'alſo that aſſended far above all Heavens, even into the 'preſence of God, that he might fill all things. *Epheſ.* '4. 8—10. The Stone which the builders ſet at nought, 'and diſallowed, the ſame is made the head of the Corner. 1 *Pet.* 2. 7. It is even he, the ſame perſon, who was delivered for us, that is raiſed again, and taken from priſon and judgment; *And in him dwelleth all the fulneſs of the Godhead bodily*, even in the body of his fleſh. *Col.* 2. 9, 10. And this ſame Jeſus ſhall ſo come in like manner, *As thoſe men of* Galilee *ſaw him go into Heaven.* Acts 1. 9. 11. And herein is he preferred before *David*; 'He fell on 'ſleep, and was laid unto his fathers, and ſaw corruption, 'and his Sepulchre is with us (ſaith *Peter*) unto this 'day; but Chriſt, whom God raiſed again, ſaw no

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'corruption. *Acts* 13. 36, 37. & 2. 29—32. And Christ in those fourty days after his resurrection, in which he was seen of his Apostles, 'Shewed himself alive after his 'passion, by many infallible proofs. *Acts* 1. 2, 3. And shewed them his hands and his feet that were nailed to the Tree, and his side that was pierced with a Spear of a Souldier, and his Disciples did see and look upon, and handle his raised body, by which it appeared he was not a Spirit simply, but hath a body that hath flesh and bones: And these infallible proofs are given us, that we may know and be assured, 'That Jesus is the Christ, the Son 'of God, and that believing in him we may have life 'through his name. *Luke* 24. 36—40—48. *John* 20. 19—31. And of this the Apostles are Witnesses, and have testified, 'That he is the first born from the dead, 'brought forth out of the heart, or Womb of the Earth, 'as *Jonas* was out of the Belly of the Whale. *Mat.* 12. 40. *Col.* 1. 18. *Rev.* 1. 5. And it is he, that person, that same Jesus *that is very Christ.* Acts 9. 22. Anointed with the Holy-Ghost; 'And in him, this first-born from the 'dead, it hath pleased all the fulness to dwell, even all the 'fulness of the Godhead bodily; and so he is become 'Gold for us, and hath the pre-eminence in all things. *Col.* 1. 18, 19. & 2. 9, 10. And hath all Dominion given unto him: 'Because he humbled himself, and became obe-'dient to death, even the death of the Cross, therefore hath 'God highly exalted him, and given him (who so humbled 'himself) a name above every name, that at the name of 'Jesus every knee should bowe, *&c. Philip.* 2. 8, 9. And it is needful and good for us to be rooted and grounded in the hearty perswasion and belief hereof, that we may be saved, and preserved from those evil and Antichristian Spirits that say, There is no resurrection of the dead, and so by consequence, that Christ is not raised again, and then we are

yet

yet in our ſins, and the Apoſtles are found falſe Witneſſes of God, and faith is vain, and thoſe who are fallen aſleep in Chriſt are periſhed: But Chriſt is riſen from the dead, and is become *Gold* for us, even the *ſame* that was *tried* in the fire. 1 *Cor.* 15. 3, 4—12—20. And herein he anſwereth to, nay, infinitely exceedeth and goeth beyond *Gold*, that is the moſt incorruptible Metal, *Yet it will periſh though tried with fire.* 1 Pet. 1. 7. *It may canker and ruſt.* Jam. 5. 3. And is called a *corruptible thing.* 1 Pet. 1, 18. But his Blood is ſaid to be, and is *precious*, as oppoſed to corruptible, of infinite value and worth, and highly to be eſteemed by us, *becauſe it is incorruptible.* 1 Pet. 1. 18, 19. And he himſelf, in his own body in which he died for us, is in the virtue of his precious and incorruptible Blood raiſed again, *no more to return to corruption.* Acts 13. 34. And is become incorruptible Seed, even the Word of God, which by the Goſpel is preached unto us, *he liveth and abideth for ever.* 1 Pet. 1. 23—25. Iſa. 40. 8. And whoſoever is born of this Seed ſhall live for ever, this man continueth ever, and therefore hath an unchangeable Prieſthood, 'He was dead and is alive, and liveth 'for evermore, and whoſoever believeth on him, though 'he were dead, yet ſhall he live; and he that liveth and 'believeth ſhall never dye. 1 *John* 2. 17. *John* 11. 25, 26. In ſuch like reſpects he is ſaid to be *Gold tried in the fire.* ——

3. In the next place let us conſider what is imported to us in the end, why he counſelleth this Angel to *buy*, which is alſo a powerful *Motive* and Argument uſed to move us, to have ſuch an high eſtimate of this Gold, as to *buy* it at any rate: [*That thou mayſt be rich*] To which I ſhall ſpeak more briefly; becauſe what is intimated herein, hath been noted formerly. In this end then is ſignified unto us. —

1. That

1. That those that have not this *Gold tried in the fire*, they cannot indeed be rich, or inriched with the true riches, but are poor miserable Creatures in the eyes of him that judgeth righteously, though they have large possessions, much Gold, and a multitude of Rubies: We may apply that saying of the Prophet to them; *Surely these are poor;* —— *For they know not the way of the Lord, nor the judgment of their God.* Jer. 5. 4. Alas all the substance here below will not procure the love and favour of God, in which is life. *Cant* 8. 7. These riches will not deliver from the stroke of Gods hand, or from the Testimonies of his displeasure: *Will he esteem thy riches? No, not Gold,* &c. Job 36. 18, 19. *They profit not in the day of wrath or death.* Zeph. 1. 18. Prov. 11. 4. They are deceitful riches, they promise somewhat, or rather we promise to our selves much contentment and blessedness in the enjoyment and possession of them, but they are not, there is no substantial and durable good in them. That rich man in the Parable, whose ground brought forth plentifully, so as he was careful and thoughtful how to dispose of his fruits, not having room where to bestow them; and therefore resolved to pull down his Barns, and build greater, and there to dispose all his fruits, and his goods; *Yet he was not rich towards* (or with) *God,* Luke 12. 16—21. And so more generally is it true with respect to the enjoyment of these uncertain riches; though men bless themselves in the possession of them, and think highly of themselves because of them, and others account them in an happy and good condition; yet if they have no better then these uncertain riches, if they have not a Right and Title to, and Interest by faith in a better, and induring substance (which men only can have in having Christ) they are in truth but miserable men, piteous persons, objects of pity, however they lift up themselves hereby, and are praised and admired

red at, and bowed down to by others: And as a man when he awaketh lightly esteemeth, and despiseth his dream; because he then perceiveth there was no truth in it, it was but a dream, though in his sleep he thought himself to be in a most desirable and blessed condition, he fancied himself to be rich and full; and needing nothing, but now perceiveth it is otherwise then he imagined; so when the Lord awaketh he will despise their Image; namely, their prosperity in this World, and those worldly riches, which are called an Image, either because men bowe down themselves to them, and worship them, and trust in them; or also and rather in that place, because they are not, they have but the likeness of true riches, and are no more the true riches then the dream of happiness is happiness indeed; nor are they that are possessed of them any more enjoyers of substance then one that imbraceth an Image or Picture, is of the party thereby represented. *Psal.* 73. 12—20. He doth but imbrace a shadow, a very lye, that which will not satisfie: *He that loveth Silver shall not be satisfied with Silver, nor he that loveth abundance with increase.* Eccles. 5. 10. And this might be useful to instruct and move us to take heed and beware of covetousness, and to have our conversation without it, not to labour to be rich in those riches, for they are not, and a man that hath them; yea, though he had all the riches of the World, is notwithstanding that, a poor, miserable, wretched man. *Prov.* 23 4, 5. *Luke* 12. 15. And it sheweth us how lightly God esteemeth these riches, in that he dispenseth them to the men of the World, and counteth them but poor ones that have never such an abundance of them, and it is powerful to admonish them that have them not to trust in these things; for they will but deceive them when they are in greatest need, they will then, or before, certainly make themselves wings, and flee away; nor lift up themselves above others, be-

cauſe they are herein preferred before them; for they are in truth as miſerable as the pooreſt man in the world, notwithſtanding theſe riches; 'for this is but the wealth of 'the heathen, of uncircumciſed ones. *Zech.* 14. 14. Yea, herein they are in a worſe condition then thoſe that are deſtitute of theſe uncertain riches, in that through their idolatrous eſteem hereof, and truſting herein, they are hindred from ſeeking after the true riches, as is ſignified by our Saviour to his diſciples. *Matt.* 19. 21—24. 'Verily I ſay unto you (ſaith Jeſus) that a rich man ſhall 'hardly enter into the kingdom of Heaven: Again I ſay 'unto you, it is eaſier for a Camel to go through the eye 'of a needle, then for a rich man to enter into the king-'dom of God. *Mark.* 10. 23 24.

And the ſame alſo may be ſaid of other things that are reputed, and called riches, and in the having and injoyment whereof, men think themſelves to be better then others: As the wiſdom of this world, though a man be rich therein, rich in knowledg and utterance, yet if he have not this *gold tried in the fire*, he is but in a piteous condition; *for the wiſdom of this World is fooliſhneſs with God; and the Lord knoweth the thoughts of the wiſe that they are vain.* 1 *Cor.* 3. 18, —20. Yea and though a man be concerning the righteouſneſs of the Law blameleſs, and endeavoureth to avoid all evil forbidden by the holy and righteous law of God; and to do the things required thereby, and ſo to walk blameleſly among men; and hath this as his gain and riches, this will but deceive him; for this is not the true riches, and ſo it will not profit him, and therefore the Apoſtle for Chriſt *did count all but dung and dogs-meat that he might win Chriſt*, *Iſa.* 57. 12. *Phil.* 3. 4, —9. It is ſignified to be an evil of a like nature, and as dangerous for a man to truſt to his own righteouſneſs, as to turn from his righteouſneſs, compare *Ezek.* 33. 13. with *chap.* 18.

24.

24. Nay, whatever a man hath as his riches who yet hath not Chriſt, he is but a poor miſerable man; whatever marks and ſigns he hath, whatever good works he hath been doing, or exerciſing himſelf in and unto; though he ſhould give all his goods to feed the poor, and his body to be burnt: What viſits, good motions, viſions, revelations, gifts, utterance, promiſes brought to his remembrance, *&c.* Whatſoever he hath, *yet he that hath not the Son, hath not life, hath not forgiveneſs, hath not the favour of God, and fellowſhip with him.* 1 *Joh.* 5. 12. he hath not father, promiſes, inheritance, he is but a poor piteous man, how highly conceited ſoever he be of himſelf, and how highly ſoever he be eſteemed by others: The Father loveth the Son, and hath given all things into his hand: *He that hath the Son, that believeth on him* as the Scripture hath ſaid, *hath everlaſting life*; he that believeth not the Son, and ſo hath him not, whatever frames, works, ſufferings, knowledg, gifts, parts, attainments, viſits, motions, ſoever he hath, or pretendeth to have, *yet he ſhall not ſee life, but the wrath of God abideth on him.* *Joh.* 3. 16, — 18. 36. 1 *Joh.* 5. 10, 11, 12, 13. *Acts* 4. 12. *Joh.* 8. 24. They are poor, miſerable Angels and Churches, whatever outward order they are in, or whatever ordinances they are under, or whatever face and appearance they have in the fleſh; or how great ſoever their boaſts are of themſelves, though they ſay they are rich, and increaſed with goods, *&c.* *who have not Chriſt as their beauty, and glory, excellency, and comlineſs.* *Iſa.* 4. 2, — 5. *Cant.* 5. 9, — 16.

2. In this end and motive alſo is ſignified to us, that be we never ſo poor and miſerable as with reſpect to the riches, wiſdom, righteouſneſs, *&c.* of this world; and though theſe riches here below, of what nature or kind ſoever they be, will not truly inrich us, yet in buy-

ing, and being made partakers of this *Gold tried in the fire*, we may be rich, truly rich, Chriſt is, and hath unſearchable riches. *Epheſ.* 3. 8. So that he that hath him is with him made partaker of the true, durable, and ſubſtantial riches, *of thoſe which periſh not, but indure unto everlaſting life. Joh.* 6. 27. Riches and honour are with him, yea durable riches —— *his fruit is better then Gold, yea then fine gold; and therefore thoſe that love him ſhall inherit ſubſtance, and he will fill all their treaſures. Prov.* 8. 18,—21. He hath riches of underſtanding, in him are hid all the treaſures of wiſdom and knowledge; and they that receive and retain him, their hearts are comforted with, and they are made partakers of the riches of aſſurance of underſtanding. *Col.* 2. 1,—3. They are made partakers of the excellency of the knowledge of Chriſt, which knowledge hath an excellency in it above all other knowledge, *it paſſeth all knowledge, for here-through they are filled with all the fulneſs of God.* Phil. 3. 8. with Epheſ. 3. 19. *By this knowledge are their Chambers* (their upper and principal parts, their minds, underſtandings, hearts, and ſouls) *be filled with all precious and pleaſant riches.* Prov. 24. 4. *Chriſt is made of God to them wiſdom.* 1 Cor. 1. 30. *He hath riches of mercy.* Rom. 9. 23. *He is rich therein. Epheſ.* 2. 4. And they are bleſſed with this great bleſſedneſs, and inriched with theſe great riches, who have and retain him, even the weakeſt in the faith; *their ſins are forgiven them for his name ſake, and they receive the forgiveneſs of them through his name.* 1 *Joh.* 2. 12. *Rom.* 4. 5. 7. He is rich in mercy to all that through faith in his blood call upon him, they are juſtified from all things from which they could not be juſtified by the Law of *Moſes*: *Rom.* 10. 12. with *Acts* 10. 43. & 13. 38, 39. 'He hath riches 'of grace, he is full thereof. *Joh.* 1. 14. And of his ful-'neſs, they that receive him, receive, and grace for grace.

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'*verſ.* 16. So as they are made ſons of God, by grace 'they obtain that favour of the Lord. *Joh.* 1, 12. And 'what admirable grace is this, according to that; Behold 'what manner of love the father hath beſtowed upon us (who were by nature the children of wrath even as others, *Epheſ.* 2. 3.) 'that we ſhould be called the ſons of God. 1 *Joh.* 3. 1. This is marvelous grace and favour: and becauſe they are ſons, they have the ſpirit of grace given unto them, even the ſpirit of God's Son, whereby they cry, *Abba, Father. Gal.* 4. 6. They have the treaſures of righteouſneſs given unto them, Chriſt is made of God to them righteouſneſs, and they are made accepted in, and cloathed upon with him. *Prov.* 10. 2. 1 *Cor.* 1. 30. *Epheſ.* 1. 6. And have liberty and freedome 'to come 'with boldneſs to the throne of grace, that they may ob-'tain mercy, and find grace to help in time of need. *Heb.* '4. 16. And they are heirs together of the grace of life. 1 *Pet.* 3. 7. He is very rich and inriching, and evidenced ſo to be, in that length of days is in his right hand: God hath given to us eternal life; and this life is in his Son; 'he that hath the Son hath life. *Prov.* 3. 14—16. 1 *Joh.* 5. 11, 12. And this is ſo inriching that it is powerful to take off our minds from the things here below; according to that, *ſet your affection on things above, and not on things on the earth*; 'for ye are dead and your life is hid with 'Chriſt in God:—Mortify therefore your members that 'are upon the earth. *Col.* 3. 1—3, 4. He hath riches of Glory; God hath ſet a Crown of pure Gold on his head, and given him glory, and he ſhall appear in his glory; *and thoſe that receive and have him are called to the obtaining of the glory of our Lord Jeſus Chriſt. Pſal.* 21. 2. 3—5. *Col.* 3. 4. *Titus* 2. 13. 2 *Theſ.* 2. 14. 1 *Joh.* 3. 2. Yea, what ſhall we ſay? Though they that have him are as having nothing, yet in injoying him they are as poſſeſſing

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all things, now by faith, and in some spiritual first fruits; and hereafter they shall possess, and be possessed of them in a glorious injoyment and fruition of them: 'In the fear 'and worship of the Lord, are riches, honour, and life. *Prov.* 22.4. This is the way then for those that are wretched, and poor, and miserable, to become truly rich, in buying this *gold tried in the fire*, 'for the Lamb hath wor-'thily received riches. *Rev.* 5.12. And with him God 'freely giveth all things. *Rom.* 8.32. What a great incouragement then, and motive to us all is this, to hearken unto, and come to Christ, to seek him till we find him, which we shall do in seeking him in his way? 'for 'that good name of his is rather to be sought after, and 'chosen, then great riches, and his loving kindness rather 'then silver and gold. *Prov.* 22.1. How much better is 'it to get Wisdom then Gold? And to get understand-'ing is rather to be chosen then choice silver. *Prov.* 16.16. Hence when the holy Ghost saith, 'the fruit of wisdom 'is better then gold, yea then much fine gold; he afterwards saith; 'Now therefore hearken unto me, O ye 'children, *&c.* *Prov.* 8.16—20—32—34. Aswell as also it is useful to admonish them that have those riches here below not to despise the poor of this world that are in Christ, and walk after the spirit, for they are truly rich: So much the Apostle *James* saith to them who did despise the poor, and lightly esteem them: 'Hearken my beloved 'brethren, hath not God chosen the poor of this world, 'rich in faith, and heirs of the kingdom which he hath 'promised to them that love him. *Jam.* 2.5. They, in having Christ Jesus, have in and with him in Heaven by faith a better, and an induring substance; better substance then that of this world, and that which is induring; whereas these riches below are uncertain. *Heb.* 10.34. And they are quickened to a lively hope by the resurrecti-

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'on of Chriſt from the dead to an inheritance incorrupti-'ble and undefiled, and which fadeth not away, reſerved 'in Heaven for them who are kept by the power of God 'through faith unto ſalvation, *&c.* 1 *Pet.* 1. 3, 4. Yea, they that have the word of reconciliation in their hearts, and have it fitted to their lips, how poor ſoever they are in this world, yet they have a treaſure in earthen veſſels, by which they are indebted to, and do inrich others alſo. *Rom.* 1. 14, 15. 2 *Cor.* 4. 7. with *chapt.* 6. 10. And this might therefore warn others, and eſpecially thoſe that have the faith of our Lord Jeſus Chriſt, not to deſpiſe theſe poor ones; for how poor ſoever they are amongſt men, and as with reſpect to the riches of this world, yet Chriſt hath loved them, and waſhed them from their ſins in his own blood; and hath made them Kings and Prieſts unto God, and they ſhall reign on the earth. *Rev.* 1. 5, 6. & 5. 9, 10. Yea and the conſideration hereof, that thoſe that have Chriſt, have in and with him unſearchable riches, is proper and powerful to comfort ſuch againſt thoſe occaſions of ſadneſs and ſorrow they meet withall by reaſon of their poverty, Straits, and neceſſities in this World: bleſſed are ſuch poor ones, 'for theirs is the King-'dom of God. Luk. 6. 0. and to incourage them to rejoyce in their King, to whom all things are delivered of the Father; though they are as the filth and off-ſcouring of all things, and are like unto him in their outward condition who had not whereon to lay his head; yet in being called unto the felloſhip of Chriſt, and made partakers of him, and united unto him, all things are theirs; and in due time they ſhall inherit the earth, yea they ſhall inherit all things, and reign for ever and ever: This conſideration the firſt and the laſt, who was dead and is alive, propoſeth to, and ſetteth before the Angel of the Church in *Smyrna* to comfort him; 'I know thy tribulation, and thy

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'poverty, but thou art rich. *Rev.* 2. 9. And the mindfulneſs hereof is powerful to preſerve us from immoderate ſorrow; and they who do conſider it in the greateſt neceſſity are kept from fainting; *While they look not at the things that are ſeen, but at the things not ſeen; for the things that are ſeen* (both the good and the evil) *are temporal; but the things that are not ſeen are Eternal.* 2 Cor. 4. 16—18. ——

3. In that he ſaith, *That* [*thou*] *mayſt be rich*; it declareth, and ſheweth unto us the great Grace of our Lord Jeſus Chriſt, and of the Father in him; it was not, nor is, his own good and profit, this faithful and true witneſs aimeth at, but the profit and benefit of others, that they may be ſaved, to whom the Apoſtle alſo was in ſome meaſure like-minded, and ſignifieth, that he was herein a follower of Chriſt. 1 *Cor.* 10. 33. & 11. 1. This was his end in all he hath done for us, and is become, even our advantage and benefit; ſuch was his Grace to us, that to this end *he became poor, that through his poverty we might be made rich.* 2 *Cor* 8, 9. He was made of a woman, made under the Law, to redeem them that were under the Law, even all Mankind, for they were under it. *Gal.* 4. 4, 5. with *Rom.* 3. 19. *He who knew no ſin, was made ſin for us, that we might be made the righteouſneſs of God in him.* 2 Cor. 5. 21. *He bare our ſins in his own body on the Tree, that we being dead to ſin might live to righteouſneſs.* 1 Pet. 2. 24. *He died for all, that they which live might not henceforth live to themſelves, but to him that died for them, and roſe again.* 2 Cor. 5 15. He was raiſed again for our juſtification, even for the juſtification of all thoſe for whoſe offences he was delivered, *viz.* of all Mankind. *Rom.* 4. 25. & 3. 23, 24. *And God hath given him Glory, that our faith and hope might be in God.* 1 Pet. 1. 21. *Chriſt once ſuffered for ſins, the juſt for the unjuſt, that he might bring*

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us to God, being put to death in the fleſh, but quickened by the Spirit. 1 Pet. 3. 18. And that feaſt he hath prepared in himſelf, 'tis for all people. *Iſa.* 25. 6. And ſo he is the ſame in what he is now doing, as he was in what he hath done. *Heb.* 13. 8. He ſeeketh not his own things; he propoſeth not, nor aimeth at any perſonal advantage to himſelf; but it is our good, profit, and benefit which is in his eye: He is the Mediator between God and Men, who appeareth in the preſence of God for us, making interceſſion for us, even for tranſgreſſors, and ever liveth to make interceſſion for them that come unto God by him, to take away their ſins, and procure Grace and Mercy for them. *John* 1. 29. *Heb* 9. 15, 24. & 7. 25. 1 *John* 2. 2. He preacheth the Goſpel by his Spirit to our Spirits, and therein giveth us good counſel (as here) for our good, that we poor and miſerable ones might hear his Word, and liſten to, and receive his counſel, and ſo be wiſe for our ſelves. *Prov* 9. 12. Hence alſo he ſaith: *Hear Counſel, and receive inſtruction, that thou mayſt be wiſe in thy latter end, even profitable to thy ſelf, that thou mayſt be rich.* Prov. 19. 20. with Job 22. 2. Here he counſelleth poor wretched ones *to buy Gold, that they may be rich, and White raiment that they may be cloathed, and that the ſhame of their nakedneſs appear not, and to annoint their eyes with Eye-ſalve that they may ſee*: It is our happineſs he aimeth at, and not his own; for though we receive his counſel it is no profit, or advantage to him: *Can a man be profitable to God, as he that is wiſe may be profitable to himſelf? Is it any gain to him that thou makeſt thy way perfect.* Job. 22. 2, 3. & 35. 7, 8. Yea, and when he rebuketh and chaſteneth, it is for our profit, that we might be zealous and repent, and ſo be partakers of his holineſs. *Rev.* 3. 19. *Heb.* 12. 6-10. And the conſideration hereof that he is gracious, a free and cordial lover of us, that ſeeketh not his own things,

nor aimeth at his own commodity, but ours, as is brightly and abundantly manifested in his great abasement, and humbling of himself to death, even the death of the Cross, may be useful to us, to incourage and move us to come with boldness to his Throne; for it is a Throne of Grace, erected not for his own advantage, or advancement, but for the good and benefit of poor, unworthy, undeserving, ill-requiting, and ill-deserving ones. *Heb.* 4 15, 16. *And to take and drink of the Water of life*, of which he is the Fountain; *for we may take of it freely without money and without price.* Rev. 22. 17. Isa. 55 1, 2. And this might also move and strengthen us to be followers of him as dear Children, as far as we have ability and opportunity, and to that end to put on Charity, that we may not seek our own things, but the good of others: To this the Apostle solemnly exhorteth the believers, setting Christ before them as the motive and example. *Philip.* 2. 1—6. 7. In lowliness of mind, saith he, let each esteem other better then himself; namely, let him think and judge that another is rather to be eased, and spared then himself: If there be a burden to be born, or some reproach or persecution to be indured, let him rather bear, indure, and undergo it, then his brother should; let him not seek to deliver himself, and be content that he is free, though it fall upon his Brother, but rather choose to bear and indure it himself, that his brother may be eased and freed; and that this is the meaning of the exhortation appeareth by what followeth. 'Look not every man on his own things, 'but every man also on the things of others: Let that 'mind be in you, which was also in Christ Jesus; who 'being in the form of God, thought it no robbery to be 'equal with God; but made himself of no reputation, — 'and became obedient to death, the death of the Cross, not for himself, but for us, and for our sakes; surely he

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hath born our griefs, and carryed our ſorrows, the chaſtiſement of our peace was upon him; it was our good he deſigned, and not his own; and rather then we ſhould ſuffer the curſe we had deſerved, he indured the Croſs, and ſuffered the curſe, he bare our ſins in his own body on the Tree: How might this move and prevail with us, to bear one anothers burdens, and ſo fulfil the law of Chriſt. *Gal. 6. 2.* 'Herein perceive we the love of God, that he 'laid down his life for us, and we ought to lay down our 'lives for the Brethren, even in the room and ſtead of them, and for their good: 'But who ſo hath the worlds 'good, and ſeeth his brother have need, and ſhutteth 'his bowels from him, how dwelleth the love of God 'in him? My Brethren let us not love in word, neither 'in Tongue, but in deed, and in truth. 1 *John* 3. 16, 17, 18.

4. In that he here commendeth himſelf to us under the name of *Gold*, and propoſeth ſuch an end to us, to move and perſwade us to buy it; *that we may be rich*; herein is intimated and ſignified to us his willingneſs, and cordial deſire that we ſhould liſten to him, receive and obey his gracious counſel, imbrace and cloſe with him, and part with, and ſuffer the loſs of all things for the excellency of him; therefore doth he ſo aptly, and enamouringly preſent himſelf to us, and make uſe of ſuch ingaging, alluring Arguments and Motives, he knoweth we all naturally love riches; our hearts are taken with Gold, and our eyes ſet upon that, as a moſt deſirable and delightful and deſirable thing, and which is very pleaſant to behold; he knoweth we would fain be rich, and our wiſdom moveth and leadeth us to deſire ſo to be, and to labour to that end. *Prov.* 23.4 Now then he thus in the firſt place deſcribeth himſelf, and calleth himſelf, and commendeth himſelf to us, under the name of *Gold tried in the fire*, and counſelleth

us to buy it, that we may be truly and indeed inriched, that we might be assured of his good will to us, and earnest desire that we should listen to him, and that he may out-bid all other persons and things, that we might be taken with, and enamoured on, and give our hearts and affections unto him, he thus representeth himself to us as such a delightful and desirable Object, that we might receive his heavenly, and advantagious counsel, and open unto, and give entertainment unto him; so when the Spirit of errour and delusion useth many alluring Arguments to perswade men to listen unto, and imbrace her, that she may seduce and destroy them, that she hath deckt her bed with coverings of Tapistry, with carved works, with fine linnen of *Egypt*, that she hath perfumed her self with Myrrhe, Aloes, and Cynamon, and thence inviteth, *Come, let us take our fill of love until the morning, let us solace our selves with loves:* To the end none might listen thereto, and be inticed, and deceived by her, the Wisdom of God calleth also, and glorifieth her self by her Spirit unto the Sons of men: *Doth not wisdom cry? and understanding put forth her voice? she standeth in the top of high places* (that her voice may be heard far and near) *by the way in the places of the paths —— unto you O men, I call, and my voice is to the Sons of man, —— hear, for I will speak of excellent things* (such things as excel what the whorish woman proposeth and presenteth) *and the opening of my lips shall be right things, —— receive my instruction, and not Silver, and Knowledge rather then choise Gold* (though those seducers and deceivers should set before you, and promise to you Gold and Silver to corrupt you, yet my instruction is better) *for Wisdom is better then Rubies, and all the things that may be desired are not to be compared to it*: (yea and also) —— *Riches and honour are with me, yea durable riches; My fruit is better then Gold,*

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yea than fine Gold, —— *and thoſe that love me ſhall inherit ſubſtance,* &c. Prov. 7. 10—27. & 8 1—21. So when ſinners (ſuch as miſs their way and mark) are inticeing, and ſaying, *Come with us, let us lay wait for Blood.* —. *We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil, caſt in thy lot amongſt us,* that we might not conſent or imbrace their evil counſel, though they ſet motives of profit before us. *Wiſdom cryeth without, ſhe uttereth her voice in the Streets, ſhe cryeth in the chief places of concourſe, in the openings of the Gates, in the City ſhe uttereth her words* (in which ſhe ſheweth how precious and inriching ſhe is, and how happy they are that liſten to her, *that whoſo findeth her, findeth life, and ſhall obtain favour of the Lord*) and ſaith, *Turn at my reproofs, Behold I will pour out my Spirit unto you, I will make known my words unto you; which are pure words as Gold tried in a Furnace of Earth purified ſeven times:* To the end we might hear and receive his counſel, that we might be wiſe for our ſelves, and inriched by him. *Prov.* 1. 10—22. *Pſal.* 12. 6. His willingneſs that we ſhould be made partakers of himſelf, and his readineſs to communicate and impart this *Gold,* is ſignified to us in his thus commending it, and uſing ſuch Motives and Arguments, as are moſt taking with, and pleaſing to, and deſirable of us; all which might provoke and perſwade us to buy this *Gold.* But we ſhall adde no more to this firſt branch of the counſel.

In the the next place we come to the ſecond branch, *viz.*

And White raiment, that thou mayſt be cloathed, and that the ſhame of thy nakedneſs do not appear. ——

This is a further branch of the good and wholſom counſel given by the *Amen, the Faithful and true Witneſs the beginning of the Creation of God,* who is the Counſellor of Peace, that

that giveth this good counsel: In which consider we ——

1. The thing further counselled unto by this excellent one, and that is, *White raiment.* ——

2. The end why this Angel and Church is counselled to buy this *White raiment*; *That thou mayst be cloathed, and that the shame of thy nakedness do not appear.*

1. The thing which this Counsellor further counselleth this Angel and Church to buy, and that is, *White raiment*, or *White Garments.*

They were not only wretched, miserable, poor, but naked also, and there is that provided which answereth to that part of their need, namely, a cloathing for their nakedness, a covering for their shame, that it might not appear.

That we may have some understanding, and usefulness of this branch of the counsel, let us, God assisting, inquire into, and consider. ——

1. What is this *White raiment*, here counselled unto?

2. Why this Raiment is said to be *White*, and what is imported therein?

1. What is this *White raiment* here counselled unto?

In general we may say, it is such Raiment as is only to be had, and bought of this *Wonderful, Counsellor*, the *Amen*, the *Faithful* and *True Witness*, and not such *White raiment* as is to be bought here below, by which some persons distinguish themselves from others, and in which they glory, as if they were, because of this, better then others, and what this *white raiment* here commended to us, is, we may be helped to know and understand by the Holy Spirit in the Scripture of Truth; namely, that it is *righteousness*, even the *righteousnesses* of the Saints; according to what

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we find ſpoken. *Rev.* 19. 8. It was granted unto her (the Lambs Wife) that ſhe ſhould be arrayed in fine linnen, clean and white; *For the fine linnen is the righteouſneſs of Saints, viz.* that wherewith they are cloathed and adorned: And ſo frequently in the Holy Scriptures, *righteouſneſs*, is compared to a Garment, cloathing or covering, as where *Job* ſaith; 'I put on righteouſneſs, and it cloathed 'me. *Job* 29. 14. And again, let thy Prieſts be cloathed 'with righteouſneſs. *Pſal.* 132. 9. So it is ſaid, The Lord 'hath covered me with the robe of righteouſneſs. *Iſa.* 61. 10. And the joyning here Gold and Raiment together, aptly anſwereth to that motive and inducement given by the Holy Ghoſt, to perſwade us to receive Wiſdoms inſtruction, *viz.* That with her are *durable riches (Gold tried in the fire) and righteouſneſs*, (*White raiment*) Prov. 8. 18—20. So that the *White raiment* here commended to us, appeareth to be righteouſneſs.

But this righteouſneſs, which is the *White raiment*, is not (as after may be ſhewn) our own righteouſneſs according to the law, or any works of righteouſneſs of ours; 'For 'by the deeds of the Law can no fleſh living be juſtified in 'the ſight of God. *Rom.* 3. 20.

But the *white raiment* here ſpoken of is. ——

1. The righteouſneſs of God without the Law, even that righteouſneſs which Chriſt hath wrought by, and compleated in himſelf for us, and is become there-through; for this is his name, *Jehovah our righteouſneſs*, Jer 23. 6. And ſo Jeſus Chriſt himſelf, through, and by means of that righteouſneſs he hath wrought and compleated for us in himſelf, is likened and compared to a Garment, and believers are inſtructed to put him on, as *Rom.* 13. 14 Put ye on the Lord Jeſus Chriſt: 'And as many as are baptized into Chriſt, 'are ſaid to have put on Chriſt. *Gal.* 3. 27. And it is both taken for granted they have put on the new man (Chriſt) and

and they are inſtructed ſtill and further to put him on. *Col.* 3. 10. *Epheſ.* 4. 23, 24. And they that follow after righteouſneſs, are ſuch as ſeek the Lord for it, even the Lord of whom the righteouſneſs of the Servants of the Lord is. *Iſa.* 54. 17. And in whom it is. *Iſa.* 45. 24. *And who is made of God to them righteouſneſs.* 1 Cor. 1. 30. Yea, that righteouſneſs which is come by him, it is unto *all that have ſinned*; *and upon all that believe*, as their Ornament and Raiment. *Rom.* 3. 21—23. And in the Prophet he is oftentimes propheſied of under this Title, or expreſſion of righteouſneſs; *As I bring near my righteouſneſs, it ſhall not be far off.* Iſa. 46. 13. *And my righteouſneſs is near, and near to be revealed.* Iſa. 51. 5. & 56. 1. with Rom. 3. 21, 22. And Chriſt is, and in him appeareth the righteouſneſs of God, *and he is become righteouſneſs for us.* —

1. In taking our Nature upon him, and therein being made ſin and a curſe for us, and ſo by dying our death, even taſting death by the Grace of God for every man; and ſo this righteouſneſs is without the Law, without the works or Sacrifices thereof; though Chriſt did no ſin in the the days of his fleſh, but always did thoſe things that pleaſed the father, and obſerved the Law; yet that could not be righteouſneſs for us; but to the end he might prepare, and become righteouſneſs for us, he muſt have our ſins laid upon him; *and therefore God made him, who knew no ſin, to be ſin for us* (by imputing the treſpaſſes of the World to him) *that we might be made the righteouſneſs of God in him.* 2 Cor. 5. 19—21. As well as alſo he muſt dye our death, according to that, *If righteouſneſs come by the Law, then Chriſt died in vain.* Gal. 2. 21. In which is implied, that to the end he might bring in everlaſting righteouſneſs, he muſt dye, and be cut off from the Land of the living. *Dan.* 9. 24—26. righteouſneſs

neſs, could not come by the Law; namely, by our keeping the Law of ten words, or by any works of ours according thereto; for by the Law is the knowledge of ſin in all we do, in our beſt, as well as in our worſt works: nay, righteouſneſs could not come by Chriſt's keeping and obſerving of it, though he did always keep it, and never tranſgreſs it in thought, word or deed; for then he died without any juſt or ſufficient cauſe, he died in vain: And again, righteouſneſs could not come by the Law of the former Prieſthood, or by any gifts, Offerings or Sacrifices appointed by it; for then Chriſt died in vain: *It was not poſsible the blood of Bulls and Goats could take away ſin: Where ore when he cometh into the World, he ſaith, Sacrifice and Offering thou wouldeſt not, but a body haſt thou prepared me: In burnt-offerings and Sacrifices for ſin thou haſt had no pleaſure, then ſaid I, Lo I come to do thy will O God*; namely, to do that which the Law could not do, to take away ſin, and bring in righteouſneſs. *Heb.* 10. 4—10. To this end he was the Lamb of God who was ſlain for us; *he was delivered for our offences.* And it was needful that Chriſt ſhould ſuffer for our ſins, being put to death in the fleſh, that this raiment of righteouſneſs might be prepared for us; for we had ſinned againſt God in our firſt father *Adam*, and were thereby become liable unto the judgment of God, and had deſerved death in an utter ſeparation from the preſence of God; and God, who is a God of truth, and without iniquity, and to whom it is impoſſible to lye, and therefore he cannot by any means in clearing clear the guilty, had ſaid and threatned; 'In the day 'thou eateſt thereof, in dying thou ſhalt dye. *Gen.* 2. 17. 'And curſed be he that confirmeth not all the words of 'this Law to do them; namely, as is explicated by the Apoſtle, that continueth not in all things written in the Book of the Law to do them. *Deut.* 27. 26. *Gal.* 3. 10.

And therefore man having sinned, and thereby fallen under curse and death, unless the justice of God be satisfied, and his truth fulfilled, there can be no righteousness for us, no accepting of us, no forgiveness of our sins, nor mercy to be shewn to us; 'For Heaven and Earth shall pass away, 'but not one jot or tittle of the Law shall pass till all be 'fulfilled, *Mat.* 5. 17, 18. Therefore to the end that Christ might bring in, and become righteousness for us, God laid on him the iniquities of us all, and he was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him; he was made under the Law for us, that were under it, and God went to Law with him, and executed the judgment of the World upon him. *Joh.* 12. 31. And put him to death in the flesh for us; 'and he by the Grace of God tasted death for every 'man; that is to say, he died the death of all, 'and tasted 'death for every man, in the room and stead of every man; he died that death which was the due desert of every man, which they should have died, and which was the Wages of their sinning against God; and this he did for *every man*, even for the good and behoof of every man; 'So 'that we thus judge, saith the Apostle, that if one died for 'all, then were all dead; all have died that first death, not in their own persons, but in the last *Adam*, who undertook for, and was the representative of all Mankind. 2. *Cor.* 5. 14. And his death is as acceptable with the father, and as virtuous and satisfactory, as if all had died in their own persons, and infinitely more comfortable to us; for had that death been died by us, we had perished in it for ever; 'But now by his stripes we are healed, in whom 'mercy and truth are met together, righteousness and 'peace have kissed each other. *Isa.* 53. 5. *Psal.* 85. 10. 'He hath redeemed us from the curse of the Law, being 'made a curse for us; for it is written, cursed is every one

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'that hangeth on a Tree, that the blessing of *Abraham* '(*viz.* righteousness and life) might be in Christ Jesus 'for the Nations. *Gal.* 3. 13, 14. And there was a necessity for Christ's so humbling himself, and becoming obedient to death, even the death of the Cross, that righteousness might come by him; both because God is a God of truth, and his word cannot be broken, and he is infinite in holiness and purity, a God of such pure eyes that he cannot behold iniquity, nor clear the guilty, unless he take vengeance on our sins, and until his justice be satisfied, and truth fulfilled; which is all now done in Christ, in whose flesh God condemned our sin. *Rom.* 8. 3. As well as also Christ must needs have suffered; because there is no other person or thing that could redeem us: 'No man 'could redeem his Brother, nor give to God a ransom for his 'Soul, the redemption of the Soul is so precious: No Offering appointed by the Law could purge away our sin; God took no pleasure in them to any such end, thousands of Rammes, and ten thousand Rivers of Oyl, would not have made our peace; *Lebanon* was not sufficient to burn, nor the Beasts thereof sufficient for a burnt Offering: All Nations before him are as nothing, and they are counted to him less then nothing, and vanity: Yea the Heavens were not clean in his sight to this purpose, nor any of the Heavenly Spirits; but Christ must be abased and dye for us, or else there could be no righteousness for us. *Acts.* 17. 3. *Heb.* 10. 4—12. *Psal* 49. 6. 8. *Isa.* 40. 15—17. And that it was needful Christ should suffer is signified to us, in that when he was in his great agony and distress, and cried out, *Father, if it be possible let this Cup pass*, &c. Yet still it was continued to him, and not removed from him; doubtless to instruct us, that it was impossible the Cup should pass from him, and yet righteousness be prepared for us, and mercy shewn to us. *Mat.* 26. 39. This way then he hath

prepared righteousness for us, and herein God appeareth to be just and his righteousness is herein declared, and shewn forth. *Rom.* 3. 25. Aswell as also we may hereinsee the vanity and unprofitableness of all our works of righteousness, and of all we could do to prepare a clothing and covering for our selves; and the folly and ignorance of those that think to make a garment for the clothing themselves; or to make their peace with God by any of their works, sacrifices, gifts, sufferings; Alass they are insufficient to this purpose In the cross of Christ pride is hidden from us, and from all, *that no flesh might glory in his presence*, 1 *Cor.* 1. 29, 30, 31. And yet here also is a lifting up for all, in that, in which they are cast down; and good cause and reason, though not to glory in our selves, yet to rejoyce and glory in the Lord; who died for us, that righteousness might come by him; and in the Father, who raised up righteousness from the east. *Isa* 41. 2. And herein we may see the infinite grace of God in the abasing his Son, and of Christ in so greatly humoling himself for us; and be moved with thankfulness to lay aside our pride, and stout-heartedness, and submit, and humble our selves to receive, and accept of this righteousness of God without the law, prepared, and compleated by Jesus, who died for our sins according to the Scriptures; and was buried; and who also rose again the third day, according to the Scriptures: And this leadeth us to a further consideration. ——

2. He who died for our sins, is also raised again as the publick man; and is in our nature, and for us justified in the Spirit, even in the Spirit s raising him from the dead, acquitted from all our sins imputed to him; and so he is raised for our justification, acquittance, and discharge. *Rom.* 4. 25. 1 *Tim* 3. 16. And in this God hath evidenced and declared his righteousness in releasing him, and taking him from prison and judgment, who had died our death,

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and paid our debt; it was not possible he should be holden of death, because he had fully satisfied his justice, and fulfilled his truth; and God hath therefore in raising him, evidenced and manifested his righteousness, and testified to all men that he is welpleased in, and satisfied with his personal abasement, and sufferings, in that he hath raised him from the dead; *He hath declared him to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. Rom.* 1 4. And Christ, (not by the blood of bulls and goats, but) by his own blood, in the virtue whereof he is raised, and hath offered himself, his raised body, a spotless sacrifice through the eternal spirit unto God, which is an *offering and a sacrifice of a sweet smelling savour* unto him; entred in once into the holy place, having obtained eternal redemption, *Heb.* 9. 12—14. *Ephes.* 5. 2. That is to say.——

He hath finished the transgression, to wit, the transgression of the first publick man, in which we all sinned, and from whence we are necessarily polluted; and made an end of sins; of the necessary branches thereof; he hath purged away the guilt of this sin and sinfulness from before the presence of God; so as now the wrath of God from him, abideth not on any man on that account, nor is any man held out from God because of his natural and necessary pollution simply: The father henceforth judgeth no man otherwise then by Christ, but hath committed all judgement to his Son. *Heb.* 1. 3. *Dan.* 9. 24. *Joh.* 5. 22. *And all that have sinned are justified freely by his grace through the redemption that is in Jesus Christ. Rom.* 3. 23, 24. He once appeared in the end of the World, to put away, and abolish sin, by the sacrifice of himself: He was manifested to take away our sins, and in him is no sin; he hath not failed therein. *Heb.* 9. 26. 1 *Joh.* 3. 5. *Ezek.* 18. 2, 3, 4.

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He hath obtain'd alſo the forgivneſs of our perſonal ſins, in which we ſin after the ſimilitude of *Adam*'s tranſgreſſion; he hath obtained power *to make reconciliation for the people. Heb.* 2. 17. *Dan.* 9. 24. *he hath received gifts for men yea for the rebellious alſo. Pſal.* 68. 18. in him there is forgivenèſs, and in his name it is preached unto all nations, beginning at *Jeruſalem*, which was even the ſlaughter houſe of the Prophets; and where our Lord was Crucified *Luk.* 24. 47. with *chap.* 13. 34. in him the Apoſtles had in their miniſtration to declare redemption through his blood, even the forgiveneſs of ſins, according to the riches of God's grace. *Epheſ.* 1. 7. *Col.* 1. 14. This man, when he had offered up one ſacrifice for ſins, for ever ſate down on the right hand of God, from ever offering up any new ſacrifice, or repeating, or reiterating the former. *Heb.* 10. 10—12. & 7. 27. ——

He hath alſo obtained a recovery of our loſs; all have ſinned, and come ſhort of the glory of God, in which, and unto which they were created: God made man in his image, in a righteous and happy condition; but man in ſeeking out many inventions thereby loſt that image of God; and *Adam* begat children in his own image. *Gen.* 1. 26, 27. *Eccleſ.* 7. 29. *Gen.* 5. 3. But now Jeſus Chriſt, the ſecond man, hath reſtored that which he took not away; he is the laſt *Adam*, in whom mankind is again created in the image of God, after a more glorious manner then in the firſt *Adam*; He hath reſtored our nature in his perſon into the image of God, into perfect innocency. 1 *Joh.* 3. 5. 1 *Pet.* 1. 19. integrity, righteouſneſs, immortality, and eternal life. *Jam.* 3. 9. 2 *Tim.* 1. 10. 1 *Joh.* 5. 10, 11. *Iſa* 45. 24. in him it hath pleaſed the father that all fulneſs ſhould dwell; and there is in him perfection for every man. *Col.* 1. 18, 19—28 & 2. 9, 10. And he is become a quickening ſpirit; and here-

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in preferred before the firſt man *Adam*, who was made a living Soul, and abiding in that condition in which he was created, might have conveighed life to his poſterity; but being fallen could not quicken dead ones, neither himſelf, nor any of his poſterity. *But Chriſt is a quickening Spirit*, to quicken thoſe that are dead in ſins and treſpaſſes. 1 *Cor.* 15.45. The living quickening bread that giveth life unto the dead world, and they that eat him, even they ſhall live by him. *John* 6.33-35-51-57. All things are here ready and prepared for all men in him, he is made of God wiſdom and righteouſneſs, *&c.* And this righteouſneſs he hath now openly ſhewed in the ſight of the Heathen; and hence all the Earth is called upon, and exhorted *to make a joyful noiſe unto the Lord, to make a loud noiſe, and rejoyce and ſing Praiſe.* Pſal. 98.1—5. Jeſus Chriſt hath recovered all our loſs into himſelf, and is glorified in our nature, *with the Glory he had with the father before the world was.* John 17.5.

And he hath obtained the Inheritance of new Heavens, and a new Earth, of a better and more glorious Inheritance then the firſt man had in the firſt Creation, and an excellent Dominion over the works of God's hand; and ſo as with reſpect to theſe two laſt branches, the Apoſtle ſheweth us, that Chriſt, *who by the Grace of God taſted death for every man*, hath obtained that which the firſt *Adam* had, and loſt. Compare *Pſal.* 8.4—8. with *Heb.* 2.6—9. And there ſhall be in due time a reſtitution of all things, *when God ſhall ſend us Jeſus who now is preached to us.* Acts 3.20, 21. 'The whole Creation ſhall be de-'livered from the bondage of corruption, i to the glori-'ous liberty of the Sons of God. *Rom* 8.19-21. And all this is that righteouſneſs which Chriſt hath prepared for us, and which they ſhall partake of that believe on him, as the Scripture hath ſaid: In him there is the forgiveneſs

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of all our ſins, yea he is made of God to the believer redemption, which non imputation, or forgiveneſs of ſins is righteouſneſs without works, *whereby our ſins are covered.* Rom. 4. 5, 6, 7. with Pſal. 32. 1, 2. And a robe of righteouſneſs, in being cloathed upon wherewith, *they are made accepted in the beloved* Epheſ. 1. 6. Thoſe that buy this are righteous even as he is righteous. 1 *John* 3. 7. 'And Chriſt doth preſent them in the body of his fleſh 'in which he was raiſed again from the dead, Holy and un-'blameable, and unrebukeable in his ſight *Col.* 1. 22. And as found in him *they are all fair, and there is no ſpot in them.* Cant. 4. 7. Chriſt is become theirs, and they are cloathed upon with him, and reckoned after him; being buried with him in baptiſm, wherein alſo they are riſen with him through the faith of the operation of God, who hath raiſed Chriſt from the dead. *Col* 2. 12. *Epheſ.* 2. 5, 6. *And they are begotten to a lively hope by the reſurrection of Chriſt from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in the Heavens,* 1 *Pet.* 1. 3. *Chriſt is made of God to them righteouſneſs.* 1 Cor. 1. 30. And this the righteouſneſs they have to appear before God in, the beſt and firſt robe, even Chriſt himſelf, and the righteouſneſs he hath wrought and obtained *this the Wedding Garment* Luke 15. 22. Mat. 22. 11.

2. By this *White raiment*, or thoſe *White Garments*, are meant the fruits of this righteouſneſs believed, and believed in. *Jam.* 3. 18. For this the Apoſtle prayeth for the *Philippians*, 'That their love might 'abound yet more and more in all knowledg, — That 'they might be ſincere, and without offence, being filled 'with the fruits of righteouſneſs, which fruits) are by 'Jeſus Chriſt (received and believed in) unto the 'Glory and praiſe of God. *Philip.* 1. 9—11. And of

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these fruits, there are some more inward, and some more outward. ——

1. Those more inward and wrought in the Spirit of the mind by the Spirit in the Testimony in glorifying Christ, and taking of his things, and shewing unto us, are *Humility.* This is compared to a Garment; *Be ye all clothed with Humility.* 1 Pet. 5.4. And this Garment these needed to buy of Christ; for they were lifted up with high thoughts and conceits of themselves. They said, 'They 'were rich, and increased with goods, and had need of no-'thing; they needed therefore to buy, and to be clothed with this Garment, that their shame might not appear; namely, to put on, and be clothed especially and firstly with all humility of mind. *Acts.* 20. 19. *To put on humbleness of mind.* Col. 3. 12. And needful it is for us all to be inwardly apparalled herewith, to have a low esteem of our selves, of our knowledge, parts, gifts, attainments; or otherwise we shall sit loose from Christ, as they; 'We 'are Lords, we will come no more unto thee. *Jer.* 2. 31. Those that are puft up with their fleshly mind (notwithstanding their voluntary humility) do not hold the head Jesus Christ, but treacherously depart from him. *Col.* 2. 18, 19. Good therefore it is for us all, and especially for the Angels. 1 *Pet.* 5. 1—5. To put on this, to judge our selves unworthy Creatures, 'less then the least of God's 'mercies and favours. *Gen.* 32. 10. 'The chief of sinners. '1 *Tim.* 1. 15. The least of Saints. *Ephes.* 3. 8. To count 'that we have not yet attained, neither are already per-'fect. *Philip.* 3. 12, 13. To say when we have done all that 'is commanded us, we are unprofitable servants. *Luke* 17. '9, 10. To be nothing. 2 *Cor.* 12. 11. And therefore to come to Christ as the only foundation of our faith, as he died for sinners, ungodly ones and enemies, yea, as by the Grace of God he tasted death for every man, and is raised

again: as the reason of our hope, as the beginning of our confidence: To come unto, and abide in him as the fountain of our light and teaching, as our only *Rabbi*, and to learn the truth as it is taught in Jesus: To put on him as our righteousness to appear before God in, whose righteousness is prepared for all that have sinned: To feed upon him as our bread, even on his flesh as given for the life of the world: To have our approch to God by and through him as our only way, and to come in through that low door opened for every poor sinful Creature of Mankind, to be comforted in all our tribulations and sadnesses with Gods consolations, even with the consolations of and in Christ, and not to have some secret thing with us to comfort us. *Job.* 15. 11. with 2 *Cor*, 1. 3—5. To have our rejoycing in Christ where all may rejoyce with us, and to have no confidence in the flesh, in any priviledges thereof, or in any works of righteousness of our own. *Philip.* 3. 3—8. And to think soberly of our selves; yea, and this humility is also to be exercised in all our words, and demeanour. *Ephes.* 4. 2. And this humility is the Spirit effecting, and bringing unto us, that it might be put on by us in glorifying Christ, and commending unto us the freeness of Gods love in him; shewing that he hath prepared righteousness for us, and imputeth it to every one that believeth freely, without any works of ours; Where is boasting then? It is excluded; By what Law? Of works? Nay, but by the Law of faith. *Rom*, 3. 21—28. And that he saved us from our ignorance of him, and enmity unto him, according to the rule of his mercy; and so not by any works of righteousness of ours: 'By Grace ye are saved, through 'faith, and that not of your selves, it is the gift of God; 'not of works, left any man should boast. It is by Grace, as the motive whereby he was moved to bring salvation to us as opposed to debt; he was not indebted to us for any

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goodneſs of ours; or by any purpoſe, or promiſe on his part neceſſitating him thereto; but it was freely by his Grace he ſaved us, and by Grace as the Argument and motive wherewith he prevailed with us, even through the diſcovery of the freeneſs and greatneſs of his love as commended to us continually in this, 'that while 'we were yet ſinners Chriſt died for us. *Epheſ.* 2. 1—8. with *Rom.* 4. 4. *Tit.* 3. 3—5. And ſo what ever the believers have received, it is by Grace; 'for who maketh 'thee to differ? and what haſt thou that thou didſt not 'receive? Now if thou didſt receive it, why doſt thou 'glory as if thou hadſt not received it. 1 *Cor.* 4. 7. And ſo his forgiving the ſins of thoſe that come to God by him, and cleanſing them from their filthineſs, and giving unto them a new heart, and new Spirit, it is not for their ſakes, but for his own name ſake, and were this known, and taken notice of by them, it would cauſe them to be aſhamed and confounded, and powerfully hide pride from them, and cloth them with humility. *Ezek.* 36. 21—32. And indeed, nothing doth ſo powerfully work and tend to the humbling of us as his Grace; and to this end *he giveth more Grace*, Grace abounding our natural pollution and corruption: wherefore he ſaith, *God reſiſteth the proud, but giveth Grace to the humble.* Jam. 4. 5, 6. yea, and to the effecting this humility in us, he propoſeth to us, and ſetteth before us the humility of Chriſt, *That we might learn of him who was lowly* (not in his outward carriage only, but alſo) *in heart, and in ſo doing we ſhall find reſt to our Souls.* Mat. 11. 29. Philip. 2. 4—6, 7.—

Zeal for God, to be clad therewith as with a Cloak. *Iſa.* 49. 7. This was that which this Angel and Church were much wanting in, and deſtitute of; they were *Lukewarm*, and neither *Cold* nor *Hot*, as we have ſeen before: This was needful therefore to be bought by them in and

with humility, and unless that be put on, this cannot be had by us; for while men have high thoughts of themselves, and their attainments, this disposeth them to lukewarmness, and hindreth them from being zealous. Now that zeal that is to be bought of Christ, it is principally, Fervency of Spirit in selling all that we have for Christ, that we may win him, and be found in him, as before is shewn. And fervency of Spirit in seeking after the knowledg of him, and promoting the things of his Kingdom contending earnestly and fervently for the faith of the common salvation; and not giving place by subjection; no not for an hour, that the truth of the Gospel may continue with us; and so highly valuing and prizing Christ and his Gospel, and fervently loving him and it, as not to love our lives unto the death for his sake, and his Gospels, but willingly to lay them down, and lose them, when called thereunto: The zeal of Gods house did even eat up Christ; and such zeal is to be bought of him as whereby we may not please our selves, but deny our own wisdoms, wills, designs, affections, enterprizes, yea, and forsake all that we have, that we may be his Disciples, and follow him in the regeneration. *Rom.* 12. 11. *Luke* 14. 26, 27—33. And this zeal he is effecting in us, especially and principally by lifting up himself by his Spirit, and rendring himself more precious then all the things of this world, then all our injoyments, relations, attainments, lives, *&c.* that so we might run with the feet of our Souls, even with hot and fervent affections unto him, from all other things; *Because of the Lord his God, and for the holy one of* Israel, *who hath glorified him.* Isa. 55. 5. And that we might follow him whithersoever he goeth. 'And 'laying aside every weight, and the sin which doth so easi-'ly beset us, run with patience (in induring afflictions, and in a patient continuance in well-doing, and patiently waiting

waiting for the Lord) the race ſet before us, looking off from all other things unto Jeſus. Heb. 12. 1, 2, 3. This is a needfull and uſefull garment to be put on by us in and with Humility, in putting on the new man, and in being clad wherewith, we ſhall be Inſtruments of good to others and provoke very many to ſeek and follow the Lord with us. 2 *Cor.* 9. 2. and eſpecially needfull for the Angels of the Churches, that they may be enſamples to the flock, and fervently ſeek their good. *Coloſ.* 4. 12, 13. And abundant need, and great cauſe have we now to buy this of Chriſt in theſe laſt, and lukewarme times, *in which iniquity doth abound, and the love of many wax Cold* As was alſo foretold by our Saviour. *Math.* 24. 12. And to that end, that this Angel and Church might be zealous and repent (change, and forſake their evil and high thoughts of themſelves) therefore out of love and faithfulneſs, the faithful and true witneſs did rebuke and chaſten them. *Rev.* 3. 19.

Bowels of mercy, kindneſs, &c. Are alſo to be put on by his Angels and Churches; not only outward acts of mercy, but bowels of mercy, having an inward affection to men, pitying, and compaſſionating the ignorant, and thoſe that are out of the way; and being kind alſo, in heartily deſiring the good of them, that they may be ſaved. *Col.* 3. 12. And theſe garments aptly follow, and are joyned with zeal; for when the love, and lovelineſs of Chriſt is ſo known, believed, and conſidered by us, as to inflame our hearts with love to him, together herewith alſo his love is ſo infuſed, and diffuſed into the heart by the holy Spirit, as to fill us with love to all, and ſo with bowels of mercy, pity, and compaſſion; and with an hearty kindneſs to them, and earneſt deſire, and indeavour of their good: This filleth with bowels towards all, yearning toward them, and breathing for their

good,

good, that their eyes might be opened, and that they might be turned from darkneſs to light, and from the power of Satan to God; the love of Chriſt known and believed frameth, and conſtraineth hereto: And ſo it frameth us to be like-minded unto Chriſt, and God in him, 'to be merciful as our father which is in Heaven is merciful. *Luk.* 6. 36. And eſpecially his grace teacheth, and ſtrengthneth the believers, in putting on the new man, *to put on as the elect of God holy, and beloved, bowels of mercy, kindneſs*, &c. one to another; exerciſed in a deſire and indeavour of their good eſpecially, avoiding what is contrary to bowels of mercy, and kindneſs, as judging one another, condemning one another; and in doing what ſpringeth therefrom; *as forbearing one another, and forgiving one another, if any have a complaint againſt any, even as Chriſt freely forgave them, that they ſhould do likewiſe.* Col. 3. 12, 13. with Luk. 6. 36, 37. *And as we have opportunity, doing good to all men, eſpecially to thoſe that are of the houſhold of Faith.* Gal. 6. 10. 1 Joh. 3. 16, 17, 18. ——

Meekneſs is alſo to be put on by them as a garment. *Col.* 3. 12. To this the believing women are inſtructed, whoſe adorning, ſaith the Apoſtle *Peter*, 'Let it not be that outward.—— But let it be the hidden man of the heart, in 'that which is not corruptible, even the ornament of a 'meek and quiet ſpirit, which (though it be deſpiſed and laught at by men, yea, by many that profeſs godlineſs, yet) 'is in the ſight of God of great price; for after this manner, in the old time, the holy women alſo who truſted in God adorned themſelves, *&c.* 1 *Pet.* 3. 1—5. And this is joyned with, and put as the conſequent of *lowlineſs*. *Epheſ.* 4. 2. And of *humbleneſs of mind*. *Col.* 3. 12. And meekneſs and lowlineſs of heart were conjoyned in our Saviour. *Matt.* 11. 29. And unleſs we ſo receive the grace

of

of Chriſt as to be clothed with humbleneſs of mind, we cannot adorne our ſelves with this garment of a meek and quiet ſpirit: for pride and high thoughts of our ſelves will cauſe us to be ſoon angry, and fill us with contention, ſtriſe, envying, confuſion, and every evil work. *Prov.* 13. 10. *Iſa.* 16. 6. And this is to be exerciſed in ſubjection unto thoſe that God hath ſet over us. 1 *Pet.* 3. 3—5. And in quiet bearing injuries, afflictions, reproches, and perſecutions for the Goſpel's ſake; and not indeavouring to reſiſt the evil, or leave our place of ſubjection. *Pſal.* 37, 7—11. In ſeeking the reſtoring of thoſe that are overtaken with a fault. *Gal.* 6. 1. In inſtructing thoſe that oppoſe themſelves. 2 *Tim.* 2. 23, 24. In giving a reaſon of the hope to him that asketh us. 1 *Pet.* 3. 15. And in all our receiving the ingrafted word with the inſtructions thereof, and the reproofes of its inſtruction, which are the way of life. *Jam.* 1. 21. And this is alſo a fruit of the ſpirit, which he is effecting in thoſe that believe, in glorifying Chriſt, and diſcovering his excellency, and that excellent example he hath left us, that we ſhould follow his ſteps: It is the fruit of that wiſdom that is from above, even of Chriſt, and is therefore called, *meekneſs of Wiſdom.* *Jam.* 3. 13—17. *Gal.* 5. 22. And is with the former to be put on by us, eſpecially in thoſe laſt days in which evil men, and ſeducers are grown worſe and worſe, deceiving, and being deceived; and eſpecially the Angels are to be clothed herewith: *The Servant of the Lord muſt not ſtrive, but be gentle unto all men, apt to teach, patient, in meekneſs inſtructing them that oppoſe themſelves,* &c. 2 *Tim.* 2. 23, 24.—

Charity alſo is to be put on; Above all theſe things put on Charity, which is the bond of perfectneſs. Col. 3. 14. *Above all things have fervent charity among your ſelves.* 1 Pet. 4. 8. *Let all your things be done with charity.* 1 *Cor.* 16. 14.

Charity

Charity is diſtinguiſhed from brotherly kindneſs. 2 *Pet.* 1.7. Brotherly kindneſs hath for its motive and object ſomewhat lovely, and amiable in the party loved; but Charity is a free manner of love, faſtening on, and flowing forth toward the party loved, not becauſe of any worth, or worthineſs in him, yea notwithſtanding great unworthineſs, and manifold evils be found in him. Thus it is in God; *God ſo infinitely loved, pity'd, and compaſſionated the world, that he gave his onely begotten ſon.* There was nothing of worth or worthineſs in the world to move him ſo to do, for all the world was become guilty before God, and ſubject to his judgment. *By one man ſin entred into the world, and death by ſin.* *Rom.* 3.19. & 5.12. All were become ungodly, ſinners, and enemies; and ſo, great unworthineſs was found with them, yet he loved them, and ſo loved them as to give his Son to be the Saviour thereof; becauſe he himſelf is charity, the fountain and original of love. 1 *Joh.* 4.8—10. Thus alſo it is in a meaſure with thoſe that have known and believed the love that God hath towards the world, and ſo are born of God: The charity they are inſtructed to put on, It is ſuch a manner of love as is towards another without any goodneſs, or worthineſs in the party loved; yea, notwithſtanding great unlovelineſs be found in him; and it is begotten and moved, and exerciſed from an higher motive, and from a reaſon without him, namely, from the love of Chriſt, and God in him. 2 *Cor.* 5.14. 1 *Joh.* 4.7. I ſay unto you that hear, That God is love, and how he hath manifeſted it. *Love your enemies, bleſs them that curſe you,* &c. *Luk.* 6.27. This being put on, and walked in the exerciſe of, *will cover the multitude of ſins,* ſo as ſtil to be ſeeking the good of the party loved. 1 *Pet.* 4.8. And indeed in putting on charity, we put on all the other garments before ſpoken of; and therefore above all things

this

this is to be put on by us: In putting this on we ſhall put on humility; *for Charity vaunteth not it ſelf, is not puffed up,* 1 Cor. 13. 4. It taketh no notice of its doings or works, ſo as to be hindred from purſuing the good of another, but it leadeth one to humble himſelf to that end, as it was eminently found in Chriſt, ſuch was his Charity; 'as that though he was rich, for our ſakes he became poor: 'that through his poverty we might be inriched. 2 *Cor.* 8. 9. *He humbled himſelf and became obedient to death,* &c. Charity doth not behave it ſelf unſeemly, as thoſe that want humility do, in proclaiming their own goodneſs, knowledge, *&c. Philip.* 2. 3—7. In putting on this we ſhall put on zeal, and fervency in looking upon, and indeavouring the good of others, that God in all things may be glorified through Jeſus Chriſt, and hence this is called *fervent Charity.* 1 Pet. 4. 8. *And is ſo fervent and hot as that many waters cannot quench it, neither can the floods drown it; it is even ſtrong as death. And caſteth out all fear that hath torment in it.* Cant. 8. 6, 7. 1 Joh. 4. 18. In putting on this we put on bowels of mercy, kindneſs, *&c.* it filleth with bowels of pity, and compaſſion towards others; Charity ſeeketh not her own, but the profit of others that they may be ſaved. *Charity is kind.* 1 Cor. 13. 4, 5. Hence our Saviour firſt inſtructeth his Diſciples *to love, and then to do good, to lend, to be merciful, not to judge, not to condemn, to give, forgive,* &c. As ſignifying, love includeth, and leadeth to all mercy and kindneſs, and acts of it. *Luke* 6. 27—38. Charity openeth the bowels of our compaſſion on ſight of the needs, and neceſſities of others. 1 *Joh.* 3. 16—18. In putting on Charity we put on alſo meekneſs and gentleneſs in bearing injuries, unkindneſſes, and ill requitals from others, and in being long-ſuffering toward them, and not preſently turning away from them though they be dull of hearing,

unteachable, untractable: yea, though they are froward, evil, and incensed against us, and are enemies to us because we tell them the truth, and indeavour their good and profit. Charity suffereth long, and is kind all the while; it is not easily provoked, thinketh, projecteth, surmiseth no evil, it is even blind, and leadeth those that are filled with it to demean themselves as blind ones. Who so full of Charity as Christ? *And who* (saith God) *is blind as my servant, or deaf as my messenger that I sent? who is blind as he that is perfect, and blind as the Lords servant, seeing many things, but thou observest them not*, &c. *Isa.* 42. 19, 20. 'So also Charity beareth all things, indureth 'all things, all burdens cast upon it, and yet Charity never faileth. 1 *Cor.* 13. 5——7, 8. All is included in one word, *Thou shalt love*, &c. *Gal.* 5. 13, 14. *Rom.* 13. 8—10. ——

2, And by the fruits of righteousness, and so by those *White garments*, are meant, those more outward; the works and acts of love and mercy, exercised unto others; so receiving and holding fast the Grace of God, as that in its efficacies and outward works, it may be seen and beheld of all men. *Acts* 11. 23. Holding forth the word of life in word and conversation; as our Saviour instructeth his Disciples. *Let your light so shine before men, that they seeing your good works, may glorifie your father which is in Heaven.* Mat. 5. 16. *This is an Ornament which becometh such as profess godliness, even good works.* 1 Tim. 2, 9, 10. And to that end the Grace of God moveth, and instructeth us to cast off the works of darkness, such as rioting and drunkenness, chambring and wantonness, strife and envying, which are the garments of darkness, proceeding from our ignorance and blindness; these are to be cast off as an unclean, filthy and dishonourable garment: *and to put on the Lord Jesus Christ*, in the efficacies of his righteousness

ouſneſs believed. *Rom.* 13. 12—14. And ſo we are inſtructed to put off concerning the former converſation the old man, which is corrupt according to the deceitful luſts, *viz.* to put off, and put away lying, anger, wrath, malice, blaſphemy, filthy communication, ſtealing, *&c.* and to be clothed outwardly with love, peace, humility, mercy, temperance, ſobriety; and to have our ſpeech always with Grace, ſeaſoned with Salt, both which, namely, good words and works, tend to adorning the Doctrine of God our Saviour in all things. *Epheſ.* 4. 22,— 31. *Col.* 3. 5—8, 9.—15. & 4. 5, 6. *Tit.* 2. 10—12. And ſo by this *White raiment* is meant, the righteouſneſs which Chriſt hath wrought and compleated for all without them, and which he is become through and by means of his perſonal abaſement and ſufferings, and the fruits thereof, both thoſe more inward and outward. ——

2. Why this raiment is ſaid to be *white*, and what is imported therein?

1. In general we may ſay, in this expreſſion there is alluſion and reference unto the Garments that the Prieſts and Levites did wear, and were clothed with, and in which they did then miniſter; which *Moſes*, the Mediator of that old Teſtament or Covenant, was appointed to make, or cauſe to be made. *Exod.* 28. 39—43. *Levit.* 16. 4—23-32. So it is ſaid, the Levites, when they miniſtred, *were arayed in white linen.* 2 Chron. 5. 12. *And now the Prieſthood being changed, there is made of neceſsity a change alſo of the Law.* Heb. 7. 12. We have an High prieſt after a more excellent order then was *Aaron's*, even after the order of *Melchiſedech*; and he is King of righteouſneſs, who hath brought in an everlaſting righteouſneſs, and who is cloathed therewith as with a robe. *Iſa.* 61. 10. And hath it to confer upon, and cloth with, all that are born of him. *Heb.* 7. 1, 2. 1 *John.* 2. 29. & 3. 7. This was he whom *Daniel*

in vision saw, *That certain* (or one) *man, clothed in linen*, in White raiment, *whose Loyns were girded with fine Gold of* Uphaz. *Dan.* 10 5. with *Rev.* 1, 13. And the same he speaketh off again, *Clothed in linen, which was upon the Waters of the River*, &c. Dan. 12.6,7. with Rev. 10, 6,7. *And he is girt about the Paps with a Golden girdle. Righteousness is the Girdle of his Loyns, and Faithfulness the Girdle of his Reins.* Rev. 1.13. with Isa. 11. 5. He is a more excellent High-priest then any of the former, and answerably his raiment is more excellent then theirs. *Aaron* had on, when he ministred the Linen Coat, Linen Breeches, Linen Girdle, and Linen Mitre, outward Material, white Raiment; but he hath put on righteousness as his Garment, Girdle, Breast-Plate, *&c.* And all those that are born of, and come unto him, are made Priests, be they Jew or Gentile, wise or unwise, male or female, bond or free. They are a Spiritual Priest-hood, to minister unto him, as all the males that were born of *Aaron* in former times were Priests; so now Christ is actually in our nature glorified, and become the father and begetter of Priests by a birth from above, and no difference here between male and female; *for they are all one in Christ.* Gal. 3. 27. This priviledge of being Priests is not confined or limited to a mid-order of outward Officers, between and distinct from Bishops or Elders, and Deacons; for there is no such order mentioned in the writings of the Apostles; nor is it limited to any outward Church-chosen Officers whatsoever: Nay, men are so far from being the only Priests because chosen by the professed Church, that they are not therefore Priests at all. But all those that are born of Christ the Everlasting father, and begetter of Priests, whether in, or out of outward Office in the Church, are an Holy Nation, and Gods Heritage, or Clergy. 1 *Pet.* 5. 3. Yea, though those that were in former times born of *Aaron*, and

were

were of the Tribe of *Levi*, were outward and bodily Prieſts to offer bodily Sacrifices, in which they were Types of Chriſt, and their Sacrifices, of his; Yet all *Iſrael* might then in obeying his voice have been Spiritual Prieſts, according to that. *Exod.* 19. 3—6. *The Lord ſaid to* Moſes, *Thus ſhalt thou ſay to the houſe of* Jacob, *and tell the Children of* Iſrael (and not of *Levi* and *Aaron* only) *You have ſeen what I did to the* Egyptians, *&c. Now therefore if ye will obey my voice indeed, and keep my Covenant, then ye ſhall be a peculiar Treaſure unto me above all people; for all the Earth is mine: And ye ſhall be unto me a Kingdom of Prieſts, and an Holy Nation: Theſe are the Words which thou ſhalt ſpeak unto unto the Children of Iſrael. And now, all that come unto Chriſt the living Stone, diſallowed indeed of men,* yea, of the builders alſo, *but choſen of God and precious, they alſo as lively Stones are built up a Spiritual houſe, an Holy Prieſthood.* 1 Pet. 2. 4, 5. And there are none elſe that are Prieſts of Gods owning, and approbation, though there are many others that are called ſo; but all theſe, whether male or female in the fleſh, that ſo hear and learn of the father as to come unto Chriſt, are joyned unto the Lord, and ſo are Spiritual *Levites*, and made one Spirit with him, and partake of his Spiritual Bleſſings by faith, and in a firſt-fruits of the Spirit, according to their needs and capacities, and they are Prieſts: And that they may miniſter unto him and before men, he waſheth them in his own Blood. Thus in our Types that the Prieſts might miniſter unto the Lord, they were to be waſhed. *Exod.* 29. 4. And when they came into the Tabernable, or unto the Altar, they were always to waſh. *Exod* 30. 17—22. *And therefore the Laver was ſet between the Tent of the Congregation, and the Altar, that they might waſh before they came to the Altar.* Exod. 40. 6, 7. 29—32. So Chriſt who is the Laver and Fountain of living Waters through his Blood, waſheth

washeth those that come to, and believe on him continually, even the weakest as well as the strongest. He forgiveth their iniquities even of the little Children also, and they receive the remission of them through the opening of his name. 1 *Joh.* 2. 12. *Acts* 10. 43. *He sprinkleth their Hearts from an evil Conscience, and their Consciences from dead works, and their Bodies with pure water.* He gave himself for his Church, *that he might sanctifie and cleanse it with the washing of Water by the Word.* Ephes. 5. 25, 26. Heb. 10. 22. And as in our Types of old the Priests had peculiar Vestments, white Garments prepared for them, and put on, to minister in. *Exod.* 29. 5, 6. & 40. 13, 14. So Christ clotheth his Priests also with more excellent Raiment; *He clotheth them with a robe of righteousness.* Isa. 61. 10. Psal. 132. 9. *He is made of God to them righteousness.* 1 Cor. 1. 30. And with the fruits of his righteousness, as before. *Ephes.* 4. 23, 24. *Col.* 3. 10—14. And he anointeth them, not with Materal Oyntment, as the Priests in former times were. *Exod.* 29. 6. & 30. 23—30. & 40. 9—13—15. But with the Spirit, and with some useful gifts. 2 *Cor.* 1. 21. And so they are prepared *to offer up Spiritual Sacrifices acceptable to God by Christ*, as their High-Priest and Altar. 1 *Pet.* 2. 5. *Rev.* 1. 5, 6. *And the Sacrifices they offer are broken and contrite hearts*, broken off from all rejoycing in themselves, or confidence in the flesh, and filled with abhorrency of, and sorrow for their sins. *Isa.* 66. 1—3. *Psal.* 51. 17. And Prayers unto God in the name of Christ, *Psal.* 62. 8. & 50. 14, 15. & 141. 2. *And the Sacrifices of Praise continually; that is, the fruit of their lips, confessing to his name*, and holding forth the Word of life. *Heb.* 13. 15. *Also to offer up their bodies a living Sacrifice, holy and acceptable, as moved and strengthened by the mercies of God.* Rom. 12. 1. *And to do good and communicate; For with all such Sacrifices God*

God is well pleaſed, being offered by Chriſt as the Altar. Heb. 13. 15, 16. ——

Or as this counſel is given directly and expreſly to the Angel, that he ſhould buy *White raiment*; ſo there may be reference had to the Raiment the Angels, thoſe glorious Spirits, were wont to appear in; as it is ſaid of that Angel that rolled back the ſtone from the door of the Sepulchre wherein the body of our Lord was laid, *That his Raiment was white as Snow.* Mat. 28. 2, 3. Mark. 16. 5 The like alſo is ſaid of the Angels that ſpake to Chriſts Diſciples, when he was taken up into Heaven. *Acts* 1. 9, 10. And of that which appeared to *Cornelius. Acts* 10. 3--30. See alſo *Rev.* 15. 6. ——

And it is needful that the Angels of the Churches eſpecially ſhould be arayed with *White raiment*, and not with works of darkneſs, and in putting on Chriſt as their righteouſneſs, and the fruits of righteouſneſs, they have thoſe Garments, as is before ſhewn, and are therein in ſome meaſure like to Angels, meetly apparalled to carry the glad tidings of the Goſpel, and to be Inſtruments of of good to others in word and converſation. *Tit.* 2. 2—8. *Iſa.* 52. 7—11. 1 *Tim.* 3. 1—7. & 4. 12. *Tit.* 1. 6—9.

2. More particularly this Raiment is ſaid to be *White*, to note the purity of it; So thoſe *White Garments* of the Prieſts in former times are ſaid to be *holy*. Thus is it is ſaid, *Aaron ſhall put on the holy linen Coat, and he ſhall have the linen Breeches upon his fleſh, and ſhall be girded with a linen Girdle*, &c. Theſe are the *holy Garments*. Lev. 16. 4—32. Ezek. 44. 16—19. So *Clean* and *white*, and *Pure* and *White* are put together; to ſignifie, that *whiteneſs*, and *cleanneſs* or *purity*, do meet together here. *Rev.* 19. 8. & 15. 6. And ſo this *White Raiment* is *holy*; the Prieſts in former times were ſo legally and typically,

pically, but this is so in truth; they were clothed in *white linen*, but Christs Angels and Priests that minister unto him are cloathed with righteousness. *Holiness becometh his house for ever.* Psal. 93. 5. The righteousness of Christ, *or Jehovah our righteousness, is holy; Christ is the holy one.* 1 Joh. 2. 20. *Without spot and blemish.* 1 Pet. 1. 19. There is no pollution in this righteousness of his; 'tis called the righteousness of God without the Law, which he hath prepared and accepted; and it must therefore necessarily be pure and spotless. *For he is a God of purer eyes, then to behold evil.* Habak. 1. 13. And the fruits of this righteousness as produced by Christ are holy and pure; and though as put on, and worn by us there are mixtures cleaving to them, yet Christ is daily cleansing them, and making them acceptable and welpleasing to God. 1 *Pet.* 2. 5. *Heb.* 13. 15, 16. And the believers are instructed daily to cleanse themselves. 2 *Cor.* 7. 1. 'And when one of the Elders demandeth, what are these 'that are arayed in white robes; Himself answereth, These 'be they which came out of great tribulation, and have 'washed their Robes, and made them White in the blood 'of the Lamb. *Rev.* 7. 9—13, 14. And indeed this is *white raiment*, the purity and whiteness whereof is inward as well as outward; it is *white* throughly, as in *white linen*, it is sincerely pure, and this is compleatly true of the righteousness of God without the Law, which Christ hath brought in for us without us, and imputeth to him, that believeth in him, and in a measure true of the fruits of righteousness; those Garments are entirely pure and white, and not like those things which are so outwardly only, but inwardly are black and uncomely, yea loathsom and abominable some of them: The Apostle calleth *Ananias* the High-priest, *whited Wall, he sat to judge him according to the Law*, and appeared righteous, when as he was indeed

and

and truly inwardly unrighteous. *Acts* 23. 1,—3. Our Saviour saith of the Scribes and Pharisees, that they were *like unto whited Sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness*; even so they also appeared righteous unto men, but within they were full of hypocrisie and iniquity. *Mat.* 23. 25, - 28, But whatever cloathing they had, and how white soever it appeared to man on the outside, they had not on this *White Raiment* here commended; for this is throughly and entirely *White*; not like a whited Wall or Sepulchre, *but white as Snow.* Mat. 28. 3. or Wooll. *Rev.* 1. 14. ——

3. *This Raiment is white as the light.* Mat. 17. 2. *Shining and glistering.* Mark 9. 3. Luke 9. 29. Such as being bought by his Angels and Churches, and put on, and found in, is powerful to give light to such as have their understandings darkened; and to discover and Cure their errours and mistakes, and so tendeth to the profit and benefit of those that are without, to open their eyes, and Cure their ignorant thoughts and imaginations concerning the disciples of Christ, and the Gospel professed by them. While men see them cloathed with, and appear before God onely in the righteousnes of another, even of Christ, who was delivered for our offences, and raised again for our justification; it preserveth them from having idolatrous esteems of them, and worshipping them; for herein they may see that they are sinners in themselves, and men of like passions with others, and that they could not work righteousnes for themselves; nor have they any other righteousnes to be cloathed with, and rejoyce before God in, then that which is manifested by the faith of Christ to be for all poor sinners aswell as themselves. *Act.* 14 15. *Rom.* 3. 22. and hereby men may be convinced that the true and unfeigned beelivers have nothing in themselves to

glory in; but in their gloryings they glory in the Lord, where others may glory with them, and be also incouraged to come unto Christ Jesus for forgiveness, and righteousness: And while they put on, and are cloathed with the fruits of his righteousness, and shew by a good conversation their works with meekness of wisdom; it tendeth to stop the mouths of such as are ready to say, that Christ is the minister of sin, and his Gospel and Doctrine, and ministry of unrighteousness, and giveth men incouragement to be licentious; for when they see that the Grace of God that bringeth salvation to all men is so heartily received by them, as that thereby they deny ungodliness and worldly lusts, and put on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, *&c.* and walk soberly, righteously, and godly in this present world; this cutteth off occasion from them that desire occasion, and maketh them ashamed that falsly accuse the Gospel, and hearty belivers; and is a powerful means for the winning them into Christ, who will not be won by the word: Whereas on the contrary, when those that profess to be Christ's disciples, receive his grace in vain, and walk dishonestly, they give occasion to the adversaries of the truth to blaspheme the name of God, and his Doctrine: Hence the Apostle *Paul* exhorteth the believers to do all things, *which God in the Gospel is working in them, both to do and to will of good pleasure, without murmuring and disputing, that they might be blameless and harmless the Sons of God without rebuke, in the midst of a crooked and perverse nation; among whom shine ye as lights*, &c. Philip. 2. 13, 14, 15, 16. To the same purpose the Apostle *Peter beseecheth the believers, as strangers and pilgrims, to abstain from fleshly lusts that war against the Soul, and to have their conversation honest among the Gentiles, that whereas they speak against them as evil doers, they may by the good works which they shall behold, glorifie*

glorifie God in the day of visitation. 1 Pet. 2. 11, 12. Mat. 5. 15, 16. ——

4. This Raiment is said to be *white*, to signifie unto us, that it is raiment of praise and beauty, of rejoycing and gladness; it betokeneth and occasioneth joy and rejoycing, as opposed to that clothing, and those garments wherewith persons usually cover themselves when they are in heaviness, affliction, and sadness, and when they have cause of sorrow and mourning: This appeareth to be the meaning of the expression in *Eccles.* 9. 7, 8, 9. *Go thy way, eat thy bread with joy, and drink thy Wine with a merry heart, for God hath already accepted thy works* (even those works wrought in God, in *Immanuel. Joh.* 3. 21) *let thy Garments be always white* (as a token of joy and mirth) *and let thine head want no Ointment, live joyfully*, &c. And so on the contrary, when men are mournful, they walk in black, as *Mal.* 3. 14. *what profit is it that we have walked mournfully*, or in black? And indeed this raiment is beautiful and joyous, and that which may cause the putter on and wearer of it to rejoyce at all times, especially in that plenteousness of redemption in Christ through his bloud, even the forgiveness of sins, and in that everlasting righteousness which he hath brought in and compleated, and which he giveth to the buyer; *Yea, when they are in heaviness through manifold temptations*, yet believing what Christ hath done, and is become, they rejoyce with joy unspeakable, and full of glory. 1 *Pet.* 1. 6—8. *Rom.* 15. 14. & 14. 17. This the Garment of praise for the Spirit of heaviness, *which Christ is appointed to give to them that mourn in* Zion. *Isa.* 61. 1—3—10. The beautiful Garments which *Zion* is called upon to put on, and therefore to awake, awake, instead of those dirty, dusty dejected ones, wherewith they were clothed in times of affliction and sadness; and in this they may rejoyce continually, in that righ-

teousnes of Christ which shall never be abolished, but shall remain for ever and ever; and most fully shall they do so, when they are made compleatly partakers of it. *Isa.* 52. 1, 2—7. with *Chap.* 51. 4—9. So much is imported in that vote and desire; *Let thy Priests be clothed with righteousness* (with *white raiment*) *and let thy Saints shout for joy*; not only joy inwardly, but outwardly also, expresse and testifie it: *Psal.* 132. 9—16. So when (in our types) the Levites were arayed in *white linen*, *their work was with joyfulness to praise and thank the Lord, because he is good, for his mercy endureth for ever.* 2. Chron. 5. 12, 13. And surely they have not on by faith, and in usefulness this *white* and and rejoycing raiment, that lye under discouraging and disquieting sadness and heavinesse, as if there were no forgivenes in Christ for them; no robe of righteousnes prepared to cover the shame of their nakednes, and who are complaining, and judging, and speaking hardly of the God of our righteousness, instead of praising him, and making mention of his righteousness, even of his onely.

5. *White raiment* signifieth, that raiment wherewith those that overcome are clothed, and which God giveth to them *that run with patience the race set before them*, as a token of his approbation of them, and Testimony of his well-pleasednes with them: So he that hath the seven Spirits of God saith, *He that overcometh, the same shall be clothed in white raiment.* Rev. 3. 4, 5. And it is said, *White robes were given unto every one of them that were slain for the word of God, and for the Testimony which they held.* Rev. 6. 9—11. *And they also who came out of great tribulation, who shall hunger no more, neither thirst any more, neither shall the Sun light on them, or any heat.* Chap. 7. 9—17. And this is the raiment which the Lambs Wife hath on for the consummation of the Marriage with the Lamb; and

with

with which his victorious Army ſhall be arayed. *Chap.* 19. 7, 8—11—14. And this is that *White raiment* this Church and Angel is inſtructed to buy; *And to ſeek glory, honour and immortality, by a patient continuance in well-doing.* Rom. 2. 7. To them who forſake all for Chriſts ſake, that they may win him, and follow him in the regeneration, *God now giveth the victory through our Lord Jeſus Chriſt, and the raiments of victorers by faith.* 1 Cor. 15. 57. 1 John. 5. 4, 5. And will give it compleatly in Spirit to them who are faithful unto the death; and in the firſt reſurrection they ſhall have it gloriouſly in Soul and body re-united. On ſuch like accounts this raiment is ſaid to be *white*, and ſuch manner of inſtructions are contained in the expreſſion.——

2. We have in the next place to inquire into, and conſider the end why this Angel and Church is counſelled to buy this *white raiment*, which is alſo a Motive and Argument uſed to ſtir up to fervency in buying, *viz.* [*that thou mayſt be clothed, and that the ſhame of thy nakedneſs do not appear*] in which end is ſignified unto us.——

1. That thoſe that have not this excellent and durable clothing here commended and counſelled to, even the righteouſneſs of God by faith, and the fruits thereof; thoſe that part not with, and ſuffer not the loſs of all things for the excellency of the knowledge of Chriſt, that they may win him, and be found in him, they have a ſhameful nakedneſs upon them: This is true generally, as with reſpect to all mankind, as they are, and while they remain in their natural eſtate and condition. *God did indeed at firſt make man in his Image, after his likeneſs, and gave him dominion over the works of his hands, in this lower part of his Creation.* Gen. 1. 26, 27. *God made man, viz. Adam, and all mankind in him upright.* Eccleſ. 7. 29. *He Created them*

them in righteousness and holiness. Ephes. 4. 23, 24. Col. 3. 10. He made him a little lower then the Angels, and Crowned him with glory and honour; the Glory of God was upon him in that righteousness, holiness, purity, innocency, and integrity that was upon him, and in that dominion given to him. *Psal.* 8. 5. *Rom.* 3. 23. 1 *Cor.* 11. 7. The Law of God was in his heart, and there was in him a natural bent and inclination *to love, and live to the Lord his God with all his Heart, Soul, mind and strength, and to love his neighbour as himself.* And then while they were in honour, and in this upright and honourable condition, *though they were naked,* as with respect to any clothing, or covering from without, there was no shame upon them, *and they were not ashamed.* Gen. 2. 25. But *Adam,* in listening to the temptation and lye of the Serpent, was by him deceived; first in the female, and then in the male, and eating of the forbidden fruit, and therein seeking out many inventions to better his condition, and to be as Gods, to attain to an higher state, and to have a self-sufficiency in himself, sinned against God. *And by his one man sin entred into the World, and death by sin, and so death passed upon all men, in whom all have sinned.* Rom. 5 12. So he brought shame upon himself, and all his posterity; and now *he was ashamed and afraid, because naked.* Gen. 3. 10, 11. There is now a nakedness upon mankind naturally; they are without, and destitute of that original clothing that was upon them, that righteousness and uprightness. *All have sinned and come short of the glory of God,* in which, and unto which they were Created. *Rom.* 3. 23. They are destitute of the understanding of a man as at first Created by God. *Every man is brutish by his Knowledge, and void of sound Wisdom.* Job. 11. 12. Prov. 8. 4, 5. & 30. 2, 3. *There is none that understandeth.* Jer. 10. 14. *They are destitute of the righteousness in which they were Created,*

of

of that love to God, and one another: They have loſt the Image of God in which they were Created · *Rom*, 3. 9, 10, 11, 12. Yea, and they have ſinned, and are ſinners; and as they come into the World they are polluted and defiled: *They are conceived in ſin, and ſhapen in iniquity.* Pſal. 51. 5. *Who can bring a clean thing out of an unclean? not one* Job. 14 4. & 15. 14 & 25. 4. And ſo they are naturally inclined to all that is evil: *Every imagination of the thought of mans heart being only evil, and that continually. Out of the heart of man proceed evil thoughts, murders, adulteries, blaſphemies, an evil eye, covetouſneſs, pride, fooliſhneſs; and theſe things defile the man: Yea, he is very abominable, drinking in iniquity like water*; even as a thirſty man drinketh in water to cool his thirſt, and refreſh him, ſo man drinketh in iniquity; or as a Fiſh continually drinketh in water. *Job.* 15. 16. *Gen.* 6. 5. & 8. 21. *Mat.* 15. 19, 20. *Mark* 7. 20—23. And when they come to act, *they do abominable works*, ſuch as are ſhameful, *and of which they are aſhamed*, when the eyes of their underſtandings are opened, and they ſee things in their right and proper colours. *Pſal.* 14. 1, 2. *Rom.* 6. 21. Aſwell as alſo there is the guilt of ſin upon them, and they are by nature obnoxious to the wrath of God, and lyable to his judgment. *Rom.* 3. 19. *Epheſ.* 2. 3. And the fruits of ſin, in weakneſs, ſhame, death, *&c.* A ſhameful nakedneſs is upon them in Soul and body; from the Crown of the head to the ſole of the foot, there is nothing upon them but filthineſs and uncleanneſs, ſinfulneſs and miſery. And this might hide pride from us, and take us off from boaſting in our birth and parentage, or in any work of ours, or in any thing natural to us, and help us to ceaſe from man; for whereof is he to be accounted? for we are all as an unclean thing, ſinful ſhameful Creatures. And it may alſo cauſe us to admire at the riches of Gods Grace towards us, who prepared

for

for us such excellent raiment for the covering us, when we were in our blood, and so polluted and defiled, at so dear a rate and cost, as by the abasement of his onely begotten Son, who therefore was cut off, that he might obtain justification and forgiveness; and bring in everlasting righteousness. ——

Yea, and they remain and continue naked and destitute of all that is good, and lye open to the storms of God's anger; and their nakedness is more shameful, who, after means is vouchsafed, and light extended, love darkness rather then light, and believe not on the name of the only begotten Son of God; on such the wrath of God abideth, be they never so wise, rich, and honourable in this world; and they shall not see life. *Joh.* 3. 18, 36. *The Lord*, after he had afforded means to lead men to repentance, *looked down from heaven upon the children of men, to see if there were any that did understand, and seek God: They are all gone aside, they are together become filthy* (stinking and shameful) *there is none that doth good, no not one. Psal.* 14. 2, 3. *Rom.* 3. 1, 2, 9 — 11. Their iniquity is greater then formerly it was, and their shame more shameful, in that there is lewdness found with such in their filthiness; and they refuse to be washed and cleansed, when God is purging them, and causing the scum to swim aloft. *Ezek.* 24. 13. *Rom.* 2. 4, 5. *Hos.* 11. 3—5. And this exposeth men to the wrath of God upon a new account, though yet, while it is called to day, Jesus Christ the righteous *is the propitiation and covering for such like shameful evils, even for the sins of the whole world*; so taking away the sin of the world, that judgment may not be speedily executed, but that he may procure, and exercise further patience, and extend further means, *to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.* 1 Joh. 2. 2. Joh. 1. 29. Act. 26. 18. ——

Yea,

Yea thoſe Angels and Churches, who after the taſtes of the graciouſneſs of the Lord depart from him, have a ſhameful nakedneſs upon them; for in departing from him they depart from their raiment, which will only cover the ſhame of their nakedneſs, and cloth them, as afterwards: Hence the Apoſtle ſeverely reproveth the *Galatians*, and ſheweth the greatneſs of their iniquity, in that after they had known God, or rather were known of God, and were by him called into the grace of Chriſt for all forgiveneſs and righteouſneſs, That yet they ſhould liſten to thoſe witches that came amongſt them, and by them be perverted to ſeek to be juſtified by the law; and to perfect by the fleſh what was begun in the ſpirit. *Gal.* 1.6--8. & 3. 1—4. & 4. 8. & 5. 1—8. Thus alſo his Church in former times, did ſhamefully herein, and laid themſelves naked and open to God's diſpleaſure on this account: Hence the Lord by way of complaint thus expoſtulateth with them: 'O Generation, ſee ye the word 'of the Lord, have I been a wilderneſs unto *Iſrael*? A 'land of darkneſs? Wherefore ſay my people, we are 'Lords (we are rich, and increaſed with goods, and have need of nothing) 'We will come no more unto thee? 'Can a Maid forget her ornaments, or a bride her attire? 'Yet my people have forgotten me (who was their clothing and ornament) 'days without number. *Jer.* 2, 31, 32. with *Iſa.* 61. 10. *Hoſ.* 2. 2—7. *Jer.* 3. 20—25. Thus it was with this Angel and Church of *Laodicea*, who treacherouſly departed from the Lord, as a Wife from her Husband, and entertained other lovers beſides him; and though he had ſtood at the door and knockt, yet they turned a deaf ear to him: Hereby they became naked, deſtitute of their clothing, and liable, and lying open to his wrath, ſo as he threatned to ſpue them out of his mouth as a ſhameful thing. *Rev.* 3. 17—20. When

once such forsake the Lord, how naked, polluted, and shameful become they! 'from the sole of the foot even 'unto the head there is no soundness in them, but sin and 'shame, wounds, and bruises, and putrifying sores; and it must needs be so when they forsake the Lord the fountain of living waters, and robe of righteousness. *Isa.* 1. 2—4—6. *Jer.* 13. 25—27. And all this therefore might be of usefulness to us, and to God's people generally who have wandered from mountain to hill, and forgotten their resting place, to return to him from whom we have revolted, with whom is forgiveness of our sins, and healing of our backslidings; and to buy of him this *White raiment* that we may be clothed, and that the shame of our nakedness appear not; considering also (as is further signified to us in the end here proposed to move and induce us to buy) That,

2. We cannot cloth our selves, nor cover the shame of our nakedness with any garments of our own making, and preparing: Nor can we be clothed, so as the shame of our nakedness appear not, with any other raiment then that which is to be bought of the *Amen, the faithful and true witness*, &c.

Our outward bodily garments will not cover our shame from the eyes of him with whom we have to do, unto whom all things are naked (though they may cover that of the outward Man from men) nor from them who have the eyes of their understandings opened in and by the knowledge of Christ; but still our vileness and sinfulness will appear, notwithstanding them: The most rich, costly, and neat aray, yea, all the glory and splendour of the World, will not cover our filth and uncomeliness, our sin and misery; but on the contrary, the shame of our nakedness doth more appear oftentimes through, and by means of this outward clothing; and there it may be seen

and

and read how we glory and pride our ſelves in that which was the fruit of our ſin: And therefore inſobriety in apparel is ſignified to be ſo far from covering our ſinful ſhamefulneſs, as that it ſelf is ſhameful, and rendreth us more ſo: As where the Apoſtle exhorteth the believing *Women to adorn themſelves in modeſt apparel, with ſhamefaſtneſs and ſobriety, not with broidered hair, or gold, or pearls, or coſtly aray.* 1 *Tim.* 2. 9. As intimating, that inſobriety in this outward clothing is immodeſt and ſhameful: Yea, this doth greatly provoke God to wrath, eſpecially when his judgments are in the earth, and God is calling to weeping and to mourning. See how on this account God threatneth to deal with the daughters of *Zion* (Women, it ſeemeth, being through their weakneſs moſt inſident to this vanity and evil; and moſt frequently polluted herewith) *Moreover the Lord ſaith, Becauſe the daughters of Zion are haughty, and walk with ſtretched forth necks, and wanton eyes, walking, and mincing as they go, and making a tinkling with their feet: Therefore the Lord will ſmite with a ſcab the crown of the head of the daughters of Zion, and will make naked their ſecret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet; and their cauls* (or net-works) *and their round tires like the Moon; the chains, and the bracelets, and the muffiers; the bonnets, and the ornaments of the legs, and the head bands, and the tablets, and the ear-rings: the rings, and noſe jewels; the changeable ſuits of apparel; and the mantles, and the wimples, and the criſping-pins, the glaſſes, and the fine linen, and the hoods, and the vailes: And it ſhall come to paſs, that inſtead of ſweet ſmell, there ſhall be ſtink; and inſtead of a girdle, a rent; and inſtead of well ſet hair, baldneſs,* &c. *Iſa.* 3. 16——26. And yet though this will not cover our ſhameful nakedneſs, but is it ſelf ſhameful. The believers ſtand in need of being admoniſh-

ed of inſobriety in this outward and bodily aray: And therefore the Holy Ghoſt hath given ſuch like warnings by his ſervants, that they 'ſhould not faſhion themſelves 'according to their former luſts in their ignorance. 1 *Pet.* 1. 13, 14. And that the believing women 'ſhould have 'a chaſt converſation; and not adorne themſelves with 'that outward, of plaiting the hair, or wearing of gold, 'or putting on of apparel. 1 *Pet.* 3. 1—4. For even believers themſelves as men and Sons of *Adam*, are apt to exceed in this outward clothing, and to glory herein, as if this would hide their ſhame, and beautify them: And from their too high eſteem hereof they are ready to 'have the 'faith of our Lord Jeſus Chriſt, the Lord of glory, with 'reſpect of perſons; to reſpect them who have a gold 'ring, and goodly apparel; and mean time to deſpiſe 'ſuch as have vile raiment on them. *Jam.* 2. 1—6. And are therefore admoniſhed not to 'love the pride of life, in which is included, 'pride of Apparel; and not to be 'conformed to this world, in the cuſtoms and faſhions 'thereof; but transformed by the renewing of their mind. 1 *Joh.* 2. 15, 16. *Rom.* 12. 1, 2. With this outward aray, and with the glory and ſplendour of this world is *MYSTERY BABYLON* clothed; and would hereby inſinuate that ſhe is the true Church of Chriſt; and this is its outward ornament; and hereby ſhe deceiveth many: 'This woman is arayed in purple, and ſcarlet co-'lour, and decked with gold and precious ſtones: And with this outwardly glorious woman 'the Kings of the 'earth have committed fornication; and the inhabiters 'of the earth have been made drunk with the wine of her 'fornication; for indeed this is the attire of an Harlot: But herewith ſhe thinketh to cover the ſhame of her nakedneſs; and her daughter harlots imitate this Mother of abominations. But this is not the raiment that his Angels

gels and Churches are to be clothed and covered with; that is to be bought of him who is the *Wonderful, Counſellour. Rev.* 17. 1—5. & 18. 3—7—9—17. *Pſal.* 45. 13, 14. ——

Nor will our wiſdom, or any excuſes, or coverings thereby made, cover the ſhame of our nakedneſs from the eyes of him before whom all things are naked, and opened: We think, many times, this way to hide and conceal our ſinfulneſs and vileneſs, as *Adam* did at firſt: *He covered his tranſgreſſion by hiding his iniquity in his boſome:* Job. 31. 33. So we would hide and cover our ſhame, or ſome part of it, by ſhameful coverings; and this many ways. —— As,

Sometimes by keeping ſilence, and not confeſſing our ſin and ſinfulneſs when reproved. *Pſal.* 32. 3, 4. *Prov.* 28. 13. ——

Sometimes men hide their ſin and ſhame under their tongues, when though they ſay, they have ſinned, and are ſinners, becauſe this is generally acknowledged, and therefore it is no ſhame ſo to confeſs; yet they confeſs not their proper iniquity for which God is rebuking them; or they extenuate and excuſe it. *Job.* 20. 12, 13.

Sometimes they ſeek to cover one ſin with another, and add ſin to ſin, that they may cover their ſhame: As ſometimes, men ſeek to cover their adultery, or uncleanneſs with murder, or with ſome other ſin. 2 *Sam.* 11. 4—8—13—15. & 12. 12. Or to hide their theft by lying, or by ſwearing and forſwearing, thinking this way to clear themſelves. *Lev.* 6. 2, 3. & 19. 11, 12. *Prov.* 30. 9. Yea this way of lying is a general covering men have wherewith they think to cover their other evils, not from men onely, but from God alſo; to which Satan is tempting men powerfully; and in, and walking in which they are very like to Satan; for he uſeth lying in all his ſinning

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at first, and always from the beginning: *When he speaketh a lye he speaketh of his own, for he is a liar and the father of it.* Jer. 2. 23, 35. Joh. 8. 44. And great need have we, every one of us, to pray with *David, remove from me the way of lying, and grant me thy law graciously.* Psal. 119. 29. Sometimes men think to cover their evils by committing them in secret, and in the dark: *The murderer in the night is as a Thief: The eye also of the Adulterer watcheth for the twilight, saying, none eye shall see me; and disguiseth his face: In the dark they dig through houses —— they know not the light; for the morning is to them even as the shadow of death; if one know them they are in the terrours of the shadow of death.* Job. 24. 14—17. & 22. 12—17. Isa. 29. 15, 16. So those that persecute and murder the innocent many times do it in the dark, or in secret, pretending that they are enemies to them, not because they worship God, but because they are deceivers, and malefactours, *Ezek. 9. 9. Joh.* 18. 30. & 19. 12. So those that walk in abominable idolatry act it in the dark many times. *Ezek.* 8. 7—12. And generally those gross lusts and evils are therefore called works of darkness, because men commit and serve them in the dark. *Rom.* 13. 12, 13. 1 *Thes.* 5. 7. And hereby the workers of iniquity think to hide themselves, though they are greatly mistaken and deceived: For 'there is no darkness 'or shadow of death where the workers of iniquity may 'hide themselves. *Job* 34. 21, 22. Sometimes men think to cover their other evils with hypocrisie; feigning and pretending themselves to be worshippers of God, and religious persons, that they may continue in their sins unsuspected. *Mal.* 2. 13. *Matt.* 23. 14, 15. So those that came to intangle our Saviour in his talk, that they might deliver him to the power and authority of the governour, feigned themselves just men. *Luk.* 20. 20—23. And of

Israel

Israel generally it is ſaid, *every one is an hypocrite, and an evil doer*; they thought to cover their evil doings with their hypocriſie. *Iſa.* 9. 17. Sometimes, and too frequently, men think to hide their ſin and ſhame, by charging God fooliſhly therewith; Thus *Adam* ſought to hide his iniquity by laying it ſecretly upon God himſelf, as if he were the cauſe of it. *Gen.* 3. 12. And men bely the holy one, and think this way to cover their tranſgreſſions, either. ——

1. By ſaying he is the author of their ſin, and moveth them to what is evil, as too too many do, who ſay, all is of God, and therefore there is no ſin; or that God perſwadeth, and inclineth them to evil: Nay the holy Ghoſt ſeeth it needful to give this warning to the believers themſelves: *Let no man ſay when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man Jam.* 1. 13. Oh what wickedneſs is in our hearts! Rather then we will take ſhame to our ſelves, and acknowledg our evils, we are naturally ready to condemn him who is moſt juſt, and to impute evil to him who is not a God that hath pleaſure in wickedneſs; yea, who is of purer eyes then to behold evil. *Pſal.* 5. 5, 6. *Hab.* 1. 13. Rather then cry guilty, we would make him who is holy, and none is holy as he, like the Devil himſelf, who is called, and is the tempter, and wicked one emphatically. —— Or,

2. Men would excuſe themſelves, and lay the fault upon God, by ſaying, God doth not ſeaſonably give them grace; and if God would have given them grace, they would have done better; like that wicked and ſlothful ſervant who ſaid, *he was an auſtere maſter, reaping where he had not ſown, and gathering where he had not ſtrown,* Matt. 25. 24-26. So men would wipe their own mouthes, and ſecretly ſignify; they could not abſtain from

from ſuch, or ſuch evils, they had no power in themſelves, and God withheld from them his grace; Whereas indeed the grace of God in due time bringeth ſalvation to all men, in the receiving whereof they might be kept from their iniquities; See what the holy Ghoſt ſaith to ſuch an intimately evil charge. *Mica.* 2. 7. *O thou who art named the houſe of Jacob, is the ſpirit of the Lord ſtraitned? Are theſe* (thy evils, and iniquities) *his doings?* as intimating, they are none of his doings, becauſe his ſpirit is not ſtraitned, but he is graciouſly and ſeaſonably calling unto them, O do not this abominable thing which I hate! And while he calleth he ſtretcheth forth his hand, that men might lay hold on his ſtrength, and be preſerved from that which cauſeth ſhame. The ſpirit indeed which dwelleth in us luſteth to envy, and to all that is evil; but he giveth more grace; grace abounding our natural corruption, while he calleth to us; wherefore he ſaith, *God reſiſteth the proud*, that receive not, or receive not to purpoſe, his grace, *but giveth grace* continually, and more abundantly *to the humble*, that turn at his reproofs, and in the light and ſtrength of his grace. *Jam.* 4. 5, 6.

Many ſuch like coverings our wiſdom leadeth us to make uſe of to hide the ſhame of our nakedneſs withall; in which we do but add ſin to ſin, and think to hide our ſhame with what is ſhameful; but alaſs none of theſe will avail us; for Hell is naked before him, and deſtruction hath no covering; Hell and deſtruction are before the Lord, how much more then the hearts and ways of the children of men? *Job* 26. 6. *Prov.* 15. 11. *Job* 34. 21. & 28. 11. *Dan.* 2. 22. *Jer.* 16. 17. *And he will hereafter bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart.* 1 Cor. 4. 5. Job 20. 12, 13. Yea, now while it is called to day, and for our good, while we make it our work thus to cover our

ſhame

ſhame and ſin, he will make it his work to diſcover and reveal it. *Pſal.* 32. 2—5. 2 *Sam.* 12. 12.

Nor can any cover the ſhame of their nakedneſs, or waſh away their filth by any waſhings, ſanctifyings and purifyings of their own: 'But though they waſh them with Nitre, 'and take to them much Sope, yet their iniquity is mar-'ked before the Lord. *Jer.* 2. 20—22. *Iſa.* 6. 17. Though 'they ſhould waſh themſelves with Snow water, and make 'themſelves never ſo clean, yet God will plunge them in-'to the ditch again; their own clothes will make them to 'be abhorred: Their coverings will but make them more ſhameful. *Job.* 9. 30, 31. 'He hath declared that our 'works, and our righteouſneſs ſhall not profit us; our 'Webs ſhall not become Garments, nor ſhall we be able 'to cover our ſelves with our own works *Iſa.* 57. 12. & 59. 6. 'By the deeds of the Law ſhall no fleſh be juſti-'fied in the ſight of God. *Rom.* 3. 19, 20. This covering 'will appear too narrow to wrap our ſelves in, when the 'Lord ſhall riſe up as in Mount *Perazim*. *Iſa.* 28. 13—15. 20, 21. We cannot make our Peace with God by any Sacrifices, or works of our own; nor eſtabliſh to our ſelves ſuch a righteouſneſs as will render us acceptable before God: but thoſe that ſought after righteouſneſs as it were by the works of the Law, *they attained not righteouſneſs*; they obtained not what they ſought after. *Rom.* 9. 31—33. & 10. 2, 3. & 11. 7. Hence ſaith the Apoſtle. 'We who 'are *Jews* by nature, and not ſinners of the Gentiles (not 'ſo notoriouſly wicked as they) knowing that a man is not 'juſtified by the works of the Law, but by the faith of Je-'ſus Chriſt, (the word of faith heartily believed) even we 'have believed in Jeſus Chriſt that we might be juſtified 'by the faith of Chriſt, and not by the works of the Law; 'for by the works of the Law ſhall no fleſh be juſtified, *Gal.* 2. 15, 16. 'If righteouſneſs could have come by the

'Law, then Chriſt died in vain. *Gal.* 2. 21. Nor can any hide their ſin and ſhame by any outward profeſſions and practices, by their being hearers only of the word of truth, and making a trade of hearing, by their prophecyings in Chriſts name or caſting out Devils, or doing many wonderful works in his name, or by their eating and drinking in his preſence, and uſing and obſerving his ordinances. Thoſe that would cover themſelves with thoſe things will appear to be workers of iniquity, notwithſtanding ſuch like clothings of themſelves; for they cover themſelves with a covering, but not of God's Spirit, and ſo even add ſin to ſin. *Mat.* 7. 22—24 *Luke* 13. 24—27. *Iſa.* 30. 1. Oh! that we may all ſo conſider the unprofitableneſs and inſufficiency of all our own works of righteouſneſs, and of our coverings of our ſelves, that we may ceaſe from confiding and truſting in them, and may ſeek the Lord, and in him ſeek righteouſneſs, in whom God hath prepared it for us, and for all: And this leadeth us to the next thing, *viz.*

3. This *white raiment*, that is to be bought of this gracious and faithful Counſellor, is that wherewith we may be clothed, ſo as the ſhame of our nakedneſs may not appear. We cannot cloth our ſelves, nor cover the ſhame of our own nakedneſs, as is before ſaid: But there is excellent raiment prepared for all men by him, who gave himſelf an Offering, and a Sacrifice for a ſweet ſmelling Savour to God. And ſo much might be typically ſignified by Gods covering and clothing our firſt parents when they had ſinned, and thought to have hid their ſhame with fig-leaves; like whereto are all our coverings, and hidings of our ſhameful nakedneſs. *Gen.* 3. 7. The Lord God, after he, in denouncing the curſe on the Serpent, had promiſed, *That the ſeed of the woman ſhould break the head of the Serpent.* And after *Adam* in cloſing therewith, and beſief thereof, called his wives name *Evah*, *clothed the*

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man and the woman with Coats of Skins; probably with the Skins of the beaſts that were offered by faith in Sacrifice, to type out, and point forth, that our clothing and covering muſt be prepared and made by the Lamb of God, which he prepared himſelf for a Burnt-Offering, and by his Sacrifice who is ſacrificed for us, and thereby indeed is *white raiment* prepared for us, and for all, as is before ſhewn, *Gen.* 3. 15—21, 22.

Now then in this inſtruction contained in the end propoſed to move us to buy this *White raiment*, *viz.* [*that thou mayſt be clothed, and that the ſhame of thy nakedneſs do not appear*] is further ſignified unto us. ——

1. That this raiment is proper and ſufficient to cover the ſhame of our nakedneſs ſo as it appear not; namely, the righteouſneſs which Chriſt hath brought in, and compleated through his perſonal abaſement and ſufferings, who in the virtue thereof is raiſed again; and which he himſelf is become, and it doth cover their ſhame that have it, and put it on, even from the face of the Lord, *viz.* there is contained herein the forgiveneſs of our ſins, and blotting them out, ſo as they ſhall no longer be remembred, or retained in Heaven, and giving unto, and making them partakers of forgiveneſs by faith, that believe on Chriſt; for this is the bleſſedneſs the believers on his name do receive. 'To Chriſt give all the Prophets wit-'neſs, as the ſum and end of their Teſtimony, that through 'his name whoſoever believeth in him, ſhall receive the 'forgiveneſs of their ſins. *Acts.* 10. 43. And by him all 'that believe are juſtified from all things from which they 'could not be juſtified by the Law of *Moſes*. *Acts* 13. 39. 'If we (in belief of his goodneſs, and of the truth of his Teſtimony in reproving, and diſcovering our vileneſs and 'ſinfulneſs) confeſs our ſins, he is faithful and juſt to for-

'give us our sins, and the Blood of Jesus Christ his Son 'cleanseth us from all unrighteousness. 1 *Joh.* 1. 7—9. And this forgiveness of sins, as it is an imputing righteousness without works, so it is expressed by covering sin; even as *David* describeth the blessedness of the man to whom the 'Lord imputeth righteousness without works, 'saying, Blessed are they whose iniquities are forgiven, 'and whose sins are covered. *Rom.* 4. 6, 7, 8. with *Psal.* 32. 1, 2—5. To the same purpose also the Psalmist speaketh, when he acknowledgeth to the praise of Gods Grace, and as a ground of incouragement to desire his further mercy. 'Thou hast forgiven the iniquity of thy people, 'thou hast covered all their sins. *Psal.* 25. 2. And indeed the righteousness of Christ, which he hath brought in and is become, is to this end a compleat clothing and covering for all our shame; inasmuch as there is contained therein both an acquittance and justification from the guilt of our first sin and sinfulness; aswell as also plenteous redemption, even the forgiveness of mens following and personal sins, in which they sin after the likeness and similitude of *Adams* transgression; yea, and in him there is perfect innocency, integrity, immortality, and eternal life; which the believer is now receiving by faith, and in some first-fruits of the Spirit; but the adoption, the redemption of the body, and the Harvest of the Spirit, is to be waited for till the Lord himself shall descend from Heaven; but even now; those that with the heart believe in him; 'They are made 'by faith the righteousness of God in Christ: Christ is 'made of God to them righteousness; their sins are for-'given them for his name sake; he loveth them and wash-'eth them therefrom in his own Blood; and they are made 'accepted in the beloved: And he in the body of his flesh 'through death doth and will present them holy, un-'blameable and unrebukeable in his sight, they continuing

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'in the faith grounded and ſetled, and not being moved 'from the hope of the Goſpel. *Col.* 1. 22, 23. Oh infinite Grace of God in Chriſt to ſinners! Oh bleſſed and everlaſting righteouſneſs! How might this move his Angels and Churches to buy this *White raiment*, this bleſſed covering here commended to us, and ſet before us. *Iſa.* 61. 10.

And the fruits of this righteouſneſs believed, do cover the ſhame of our nakedneſs from men: Hence that, *Behold, I come as a Thief, bleſſed is he that watcheth and keepeth his Garments, leſt he walk naked, and they ſee his ſhame.* Rev. 16. 15. —

2. This *White raiment* is that alſo wherewith we may be clothed; that is to ſay, covered from the Rain, and Storm of Gods wrath, and from the evil of all adverſities and afflictions. This is one uſe of raiment, as to cover our nakedneſs, ſo alſo to be a covering from the Storms, and Cold that otherwiſe would annoy and hurt us, ſo it is here; Jeſus Chriſt, who of God is made to the believers righteouſneſs, and who is become *White raiment*, doth hide and ſecure them from the evil of all judgments, wrath, and afflictions, *&c.* So when the Pſalmiſt had been ſaying. *Thou haſt covered all the ſins of thy people*; he addeth. *Thou haſt taken away all thy wrath.* Pſal. 85. 2, 3. *Riches profit not in a day of wrath, but righteouſneſs delivereth from death. The righteouſneſs of the upright ſhall deliver them; but the wicked ſhall fall by his own wickedneſs.* Prov. 10. 2. & 11. 4—6—8, *The Branch of the Lord, and the fruit of the Earth, is a place of refuge, and a Covert from Storm, and from Rain.* Iſa. 4. 2—5. *This man is an hiding place from the wind, and a Covert from the Storm, a ſhadow from the heat, when the blaſt of the terrible ones is as a Storm againſt the Wall;* and ſhall appear glorioufly ſo to be when he ſhall reign in righteouſneſs, *Iſa,* 25. 1—4. & 32. 1, 2. *Being juſtified*

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by Faith, we have, by faith, *Peace with God through our Lord Jesus Christ,* even deliverance from his wrath, and from the fears and terrours thereof. *Rom.* 5. 2. & 15. 13. Oh blessed priviledge! the wrath of God abideth not on him, who with the heart believeth unto righteousness, so as to harm or hurt him; but this *White raiment* covereth, and clotheth him, so that when Gods judgments are poured forth, and they occasion trembling to the outward man: *Yet he can by Faith and in Spirit rejoyce in the Lord, and joy in the God of his Salvation.* Habak. 3. 16 — 18. And whatever fatherly chastisements God be ordering to such an one, yet it is in love and faithfulness, and to a gracious end, even for his profit, that he may be made more a partaker of his holiness. *Heb.* 12. 6—11. *And such also shall dwell safely, and shall be quiet from the fear of all evil.* Prov. 1. 33. Psal. 91. So as when in the World they have tribulation, yet in Christ, who hath overcome the World, they shall have peace. *Joh.* 16. 33. *Philip.* 4. 7. On this account Salvation and Righteousness may be so often put together; as *Psal.* 98. 2. *Isa.* 45. 8. & 46. 13. & 51. 5—8. & 56. 1. & 62. 1, *&c.* Yea, and Salvation and righteousness are put one for another; as whereas in 2 *Chron.* 6. 41. It is thus voted and desired. *Let thy Priests be clothed with Salvation;* it is thus rendred. *Psal,* 132. 8, 9. *Let thy Priests be clothed with righteousness.* And again, in answer to that Prayer and desire it is said. *I will cloth her Priests with Salvation.* Ver. 16. Hay, on this account Righteousness and Salvation may be so oft put together, and one put for another, to signifie, that this Raiment will save and secure us, as from our sins, so from all storms, tempests, rain, judgments, afflictions, *&c.* I mean, from the evil of them now, and hereafter fully and gloriously from them all. *Upon the wicked God shall rain snares, fire and brimstone, and an horrible tempest, this the portion of their Cup;*

but

but it ſhall not be the portion of them that are clothed with this Raiment of righteouſneſs; *For the righteous Lord loveth righteouſneſs.* Pſal. 11. 6. 7. *This is armour on the right hand and on the left,* to defend them from evil that put it on. 2 *Cor.* 6. 7. And ſuch are inſtructed and ſtrengthened not to fear the reproch of men, nor be afraid of their revilings; becauſe they ſhall periſh, 'But this 'righteouſneſs ſhall be for ever, and this Salvation from 'generation to generation: And the work of this righte-'ouſneſs is all be peace, and the effect of righteouſneſs, qui-'etneſs and aſſurance for ever. *Iſa.* 51. 6, 7, 8. & 32 17. Yea, and this *white raiment* is not only proper and effectual to ſave and ſecure from Storms and Cold, but alſo to warm and make hot *lukewarm* ones, to make them fervent in Spirit, in ſeeking and ſerving the Lord, and to cauſe them, forgetting the things that are behind, and reaching forth to the things that are before 'to preſs toward the 'mark for the prize of the high calling of God in Jeſus 'Chriſt. *Philip.* 3. 6 —9. 14, 15.

3. With this *White raiment* alſo his Angels and Churches may be clothed, that is to ſay, Adorned: So Garments are uſed amongſt men for Ornament; and it is fully true of this *white raiment*, it is an excellent Ornament; and it doth greatly adorn and beautify thoſe that put it on; thoſe Garments are wonderfully beautiful in themſelves, and give an Ornament of Grace to the head of thoſe that buy them. *Prov.* 1. 9. & 4. 9. *Iſa.* 52. 1. This is that which doth beautify them in the eyes of God, ſo as they are accepted of him, and delighted in by him. So the Church acknowledgeth, 'That the Lord God had covered her 'with righteouſneſs as a Bridegroom decketh himſelf with 'Ornaments, and as a Bride adorneth her ſelf with her 'Jewels. *Iſa.* 61. 10. As intimating, this is an excellent Ornament and Jewel. So the Prophet ſaith; 'The Lord 'himſelf

'himself shall be to them that come to Christ as the rest 'and foundation, a Diadem of beauty, and as a comely 'Ornament, and adorning attire. *Isa.* 28. 5 — 12 — 16. *Jer.* 2. 31, 32. This is that which maketh his Church all glorious within. *Psal.* 45. 13. This inward adorning is in the sight of God of great price. 1 *Pet.* 3. 3. Yea, this is a Kingly and Priestly Ornament, and therefore it is called a *Robe*; 'tis a Garment for beauty and Glory: Hence it is said, 'The Lord God hath covered me with a Robe of 'righteousness, as a Bridegroom decketh himself as a Priest 'with Ornaments. *Isa.* 61. 10. & 4. 2. *Exod.* 28. 2—4. 2 *King.* 22. 10—30. *Rev.* 7. 9—13, 14. Christ hath washed them from their sins in his own Blood, and hath made them Kings and Priests unto their God, and as such he is clothing them, and they by faith are putting on this beautiful and glorious Raiment. *Rev.* 1. 6. &5. 10. 1 Pet. 2. 4, 5—9.

And the fruits of this righteousness render them comely among men, so as being clothed, and filled therewith, they have a good report of all men, as it is said of *Demetrius*. 3 *John.* 12. Though yet they hate them, and hereby those that speak evil of them as of evil doers, shall be occasioned *to glorifie God in the day of visitation.* 1 Pet. 2. 9-11, 12.——

And hereafter they shall be gloriously arayed herewith, as with a Robe, and as Kings shall reign with Christ on earth, they shall then inherit the Earth, and delight themselves in the abundance of peace, 'then shall God 'bring forth their Righteousness, their *white raiment*, 'as the light, and their judgment as the noon day. *Rev.* 5. 10. & 20. 4—6. *Psal.* 37. 6—11—22 ——29—34. *Isa.* 32. 1. Such like instructions are contained in this end here proposed, to move and ingage us to buy this *white raiment* here commended to us.——

We

We ſhould now come to ſpeak to the third thing here counſelled unto, to wit, *To anoint our eyes with eye-ſalve*; but to this in due time, God aſſiſting — This which hath been ſaid ſhall ſuffice for this firſt inſtruction; And we now come to ſpeak to the ſecond —— *Viz.*

2. That Chriſt Jeſus, and this preparation in him, may be had, and partaken of, by thoſe that are miſerable, and wretched, and poor, and blind, and naked, and know it not, while it is called to day; This is imported to us in this counſel, in that he ſaith, *who is the Amen, the faithful and true witneſs, I Counſel thee*, &c. And this will further appear if we diligently mind and conſider theſe things. ——

1. That the ground and cauſe of all, was for every ſinful ſoul of mankind.

2. The preparation is made ready in Chriſt, the laſt *Adam*, for all.

3. This is diſcovered to all, and eſpecially where the Scriptures are vouchſafed in due time; and they are invited.

4. It may be had freely, without any worth or worthineſs.

1. The ground and cauſe of all this proviſion in Chriſt was for all men, for every ſinful ſoul of mankind, That is to ſay, Chriſt was made of a Woman made under the Law, for the good of all; and to the end he might become a fountain for all, according to their needs and capacities. *Gal.* 4. 4, 5. with *Rom.* 3. 19. He came into the World, and was abaſed therein, and further, that he might become the Saviour of the world. *Joh.* 3. 17. & 4. 42. 1 *Joh.* 4. 14. And this was not whiſpered, or ſpoken in ſecret, or in the ear, by our Saviour; but publickly ſpoken, and loudly proclaimed by him, that we might know he was not aſhamed of reporting this good

news; Jesus cried, and said, —— *If any man hear my words, and believe not, I judge him not* (in this day of grace and patience) *for I came not to judge the world but to save the world.* Joh. 12. 44—47. It was in love, in infinite pity and compassion to the world of mankind, and so to those that are wretched, and miserable, and poor, and blind, and naked, that God gave his only begotten Son; And therefore it is thus expressed by his Son, and that disciple whom Jesus loved; *God so loved the World*, so infinitely, in expressibly, yea inconceivably merciful, and kind was he, *that he gave his only begotten Son.* Joh. 3. 16. 1 Joh. 4. 8—11—14. As to say,

1. Jesus Christ took upon him the nature of all men; and was, as the Son of *Abraham* and *David*, and so the witness and evidence of the truth and mercy of God to them, in whom God hath shewed himself to be a God keeping covenant and mercy. *Luk.* 1. 54, 55—68—75. *Acts* 13. 32, 33. So also the Son of *Adam*. *Luk.* 3. 23—38. Yea, the Second man, who was foreordained of God, and interposed himself for the good of mankind, while there was none in a personal being but one, even the First man, in whose loyns all were, and who was the representative of all mankind; and so in his room became the Publick man, for the good, recovery, and bringing back of mankind to God, which had departed from him in the First man, and so were justly banished from him in the righteous sentence of his Law. 1 *Cor.* 15. 47. Yea, He the Second man is the last *Adam*, of whom the first was the figure, or type. 1 *Cor.* 15. 45. *Rom.* 5. 14. And the truth falleth not short of the type in those things most materially intended thereby, but rather exceedeth it, as the Apostle giveth us to understand. *Rom.* 5. 15, 16. *Heb.* 9. 13, 14. And hence when Christ was actually born, the

Angel

Angel ſaith, *Behold I bring you good tidings of great joy which ſhall be to all people; for to you* (men, as diſtinguiſhed from, and oppoſed to us Angels. *Heb.* 2. 16.) *is born this day a Saviour, which is Chriſt the Lord: And the multitude of the heavenly hoſt confirm, and ſet their ſeal to the truth hereof, praiſing God, and ſaying; glory be to God in the higheſt, on earth peace, goodwill* (not evil will) *towards men.* Luk. 2. 10—14. Hence alſo he is ſo frequently called; *the Son of Man*, yea, only ſo called when one perſon is ſpoken of (indeed when ſpoken to, *Ezekiel*, and *Daniel* are ſo called; but he is never ſo called when ſpoken to, but always when ſpoken off, or ſpeaking of himſelf.) I ſay, He is ſo often called *the Son of Man*, even of that kind or ſpecies of creatures; becauſe he partook of the nature of man, and undertook their cauſe, and was the Heir of man's miſery, to the end he might become their Saviour: And by means of the King's making a marriage for his only begotten Son, in which our nature was married to the Divine nature in the perſon of the word the Son of God, all things are ready and prepared for all mankind: Which doth clearly intimate to us, that he came into the world in a publick capacity and condition, for the good, and behoof of all men. *Matt.* 22. 1—4—8. *Luk.* 14. 16—23. *Iſa.* 25. 6.

2. And being made of a woman, he was therein, and by the will of God, made under the Law; and had the guilt of our old ſins, the wages whereof was the firſt death, imputed to him, and laid upon him: When God was in Chriſt reconciling the world to himſelf, he did not impute their treſpaſſes to them; *But he made him, who knew no ſin, to be ſin for us who knew it*, and were guilty of it; and that to a gracious end, *that we ſinners might be made the righteouſneſs of God in him.* 2 Cor. 5. 14, 15—19—21. He is the Lamb of God, who had imputed to

him, and did bear in his own body to and on the tree, the sin of the World; even the guilt of the disobedience of our first Father, in whom we all sinned; and of all the necessary branches thereof; God caused them all to meet on him, that he might put away, and abolish them by the sacrifice of himself. *Joh.* 1. 29. with *Rom.* 5. 12—14. 1 *Pet.* 2. 24. *Isa.* 53. 6. *Heb.* 9. 26. *Dan.* 9. 24.——

3. And God went to law with him for them, and executed the judgment of the world upon him. *Joh.* 12. 31. *He was wounded for our transgressions, bruised for our iniquities.* Isa. 53. 5. God spared him not; but delivered him, and brought him into the dust of death for our offences; and he by the grace of God tasted death for every one of that nature, in which he was for a little while made inferiour to the Angels, even for every man without difference. *Heb.* 2. 9. *And gave himself a ransom, and price of redemption to God for all men.* 1 *Tim.* 2. 4—6. We thus judge, saith the Apostle, *That if one died for all, then were all dead; and he died for all, even for all that were dead.* 2 Cor. 5. 14, 15. And such is the excellency and preciousness of his personal abasement and sufferings, sustained by him in that body, which the father prepared for him, *wherein he humbled himself, and became obedient to death, even the death of the cross*, that he is in the virtue thereof raised again from the dead; *and hath given himself an offering, and a sacrifice for a sweet smelling savour to God*: All which doth demonstrate, and is a fundamental evidence, that this preparation in Christ may be had by such as are wretched, and miserable, and blind ones: For if Christ, who was delivered for our offences, and died for our sins, be not raised again; we are yet necessarily in our sins; and preaching, faith, and hope are in vain, and to no purpose.——

2. Through

2. Through and by means of his death, in the virtue whereof he is taken from priſon and from judgment, there is in Chriſt a perfect and compleat proviſion for mankind: There is in him, and he is become unſearchable riches; And he hath compleated, and brought in everlaſting righteouſneſs, according to that motive and argument laid down, and ſet before men, and the ſons of man, to move them to hear, and receive wiſdom's inſtruction. *Prov.* 8. 18. with *verſ* 4—10. *Rev.* 5. 12. Truly there is a rich preparation and treaſury of all ſpiritual bleſſings prepared and treaſured up in Chriſt for every ſinful creature of mankind without difference, or reſpect of perſons. *Iſa.* 25. 6. *Luk.* 14. 12—21. *Col.* 1. 28. *Matt.* 11. 27, 28. *There is in him unſearchable riches for all; and this was preached and proclaimed among the Gentiles.* Epheſ. 3. 8. 9. And in him there is forgiveneſs of ſins, even of rebellious ſins for all that need it, while it is called to day; And this our Saviour commanded his Apoſtles to preach in his name unto all nations; yea, to begin at *Jeruſalem*, which was a bloody city, even the ſlaughter houſe of the Prophets, *which killed the Prophets, and ſtoned them that were ſent unto them*; according to what the Martyr *Stephen* ſaith: *Which of the Prophets have not your fathers perſecuted? And they have ſlain them which ſhewed before of the coming of the juſt one, of whom ye have been now the betrayers and murtherers.* Ezek. 22. 2—4. & 24. 6—9. with *chap.* 7. 23. *Act.* 7. 52. Yet for ſuch as theſe there is forgiveneſs of ſins in Chriſt, and through this man to be preached unto them. *Matt.* 23. 37. *Act.* 1. 8. *And God hath cauſed righteouſneſs to ſpring up before all nations.* Iſa. 61. 11. He hath provided and made ready this *white raiment*, even the wedding garment for all; and it is contained in that proviſion prepared, in which all things are ready: And therefore when the King demanded of the per-

perſon who was without it, *friend, how cameſt thou in hither not having a wedding garment?* The man was ſpeechleſs, he had nothing to ſay by way of excuſe for himſelf; which he might have had, and needed not to have been ſpeechleſs, if there had been none prepared for him: But the invitation was, all things are ready; and ſo righteouſneſs, this white raiment which we are counſelled to buy. *Matt.* 22. 4—11—14. So it is ſaid, the *Jews*, who were zealous of the law, and eſtabliſhed a righteouſneſs to themſelves according thereto, attained not righteouſneſs, becauſe they ſubmitted not, or humbled not themſelves to accept of God's righteouſneſs, which is now manifeſted by the faith of Chriſt to be for and unto all without difference; even prepared for them in Chriſt Jeſus. *Rom.* 3. 20—22. and 10. 2, 3. with *Jam.* 4. 6. 7. Yea Chriſt is become a rich treaſury and fountain, a bleſſed object, in whom there is prepared forgiveneſs, healing, all riches, and clothing for thoſe Angels and Churches of his that after taſtes of his graciouſneſs have wandred from him, and lightly eſteemed him, and followed after other lovers, whoſe evil, and iniquity herein is more highly diſpleaſing and provoking to him, then the iniquity of others, that have not known God, or rather been known, and owned of him, as they have been; *And as Moſes lifted up the ſerpent in the wilderneſs, ſo muſt the ſon of man be lifted up*, ſaith our Saviour. *Joh.* 3. 14. The Serpent of Braſs was commanded to be lifted up, and was ſet up by God's appointment for the healing of ſuch as were ſtung by the fiery ſerpents; becauſe their ſoul lothed that *Manna*, which at firſt they admired at, and was ſo welcome to them, and the ſweetneſs and goodneſs whereof they had oftentimes proved and taſted. *Numb.* 21. 5—9. with *Exod.* 16. 15—31. Even ſo muſt the ſon of man be lifted up in preaching, as one in whom there

there is durable riches and righteouſneſs, forgiveneſs of their ſins, and healing of their diſeaſes, and a covering for their ſhameful nakedneſs, who have lightly eſteemed the rock of their ſalvation; and of the rock that begat them have been unmindful, and forgetful, after they have met with joy and peace in believing. To ſuch may be applied what *Eliphaz* ſaith to *Job*: *If ye return* (from your wandrings and revoltings) *to the Almighty, ye ſhall be built up* ——*yea, the Almighty ſhall be your gold, and ye ſhall have ſilver of ſtrength; for then ſhall ye have your delight in the Almighty.* Job 22. 23—26. And though ſuch have dealt very treacherouſly, and done very ſhamefully in forſaking their reſting place, yet there is forgiveneſs of their ſins, and a robe to cover the ſhame of their nakedneſs with him. *Hoſ.* 2. 5. & 14. 1—4. *Iſa.* 1. 10—15—17. And he is therefore exerciſing longſuffering, and rebuking and chaſtening, and hedging up their ways with thorns, that they might not overtake their lovers, but might be awakened to conſider their ways, and turn from their evils unto him their former Husband, that he may forgive them, which he will not do, while they abide, and go on in crooked paths, *in which whoſo walketh ſhall know no peace.* Hoſ. 2. 5–7. Jer. 36. 3. Iſa. 59. 8. Nay, though ſuch have ſpoken, and done evil things as they could, and have been inſatiable, committing adultery with many lovers and have long continued therein, even forgotten their glory and ornament days without number; yet ſtill, while called to day, there is forgiveneſs and healing with him for ſuch, and on their returning to him in the encouragement of his grace, he will take away all iniquity, and receive them graciouſly. *Jer.* 3. 1—5 ——15. with *chap.* 2. 32. Becauſe he is an infinite fountain of living waters, and ready to pardon. *Jer.* 2. 13. *Neh.* 9. 17. Nay, though for their Adulteries and neighings

ings he hath put them away, yet ſtill there is mercy with him for ſuch as theſe; and Chriſt Jeſus hath power to redeem, and deliver them from their ſins, and from the wrath thereby procured. *Iſa.* 50. 1,2—4. Oh! What incouragement is this for us all, not to continue in ſin becauſe grace hath abounded. *Pſal.* 130. 4. But to return to him againſt whom we have ſinned, and from whom we have revolted, that he may waſh us, heal our backſlidings, inrich, cover, cloth, and adorn us with himſelf, and that inriching treaſure, and comely garment which is with him for us.

3. This excellent proviſion in Chriſt may be had by men; becauſe he is diſcovering it to all in due time, and inviting and ſtrengthening them to come and partake of it. Chriſt is a Teſtimony, and doth teſtifie to all in due ſeaſon what he hath done for them, and is become, and hath obtained into himſelf, according to the means vouchſafed; he glorifieth himſelf by his Spirit to them, that they might ſeek the Lord, the Lord himſelf to be their Gold and Raiment, their riches and righteouſneſs; he maketh proclamation that there is with him by means of his death, waters, wine and milk, bread, goodneſs, all that men need, and which may render them truly happy, and is calling them, *that they might run unto him becauſe of the Lord his God, and for the holy one of* Iſrael, *who hath glorified him.* Iſa. 55. 1—5, 6, 7. *He the mighty God, the Lord, is calling from the riſing of the Sun to the going down thereof, even the ſimple ones that love their ſimplicity, and ſcorners that delight in ſcorning, and fools that hate knowledge, and all that labour and are heavy laden, that tire themſelves with their Idols, and ſeek reſt where it is not to be found, to turn at his reproofs, and come unto him.* Pſal. 50. 1. Prov. 1. 20—23, 24. & 8. 1—11. Mat. 11. 27, 28. And greater means and advantage for hearing and knowing his voice he affordeth us, that

that have the Scriptures in the Records of them vouchſafed to, and continued amongſt us; and more plainly he calleth and inviteth us, and more powerfully ſtretcheth forth his hand to us, and uſeth moſt forcible Motives and Arguments to us, that he might perſwade and prevail with us to come to himſelf, this full and bleſſed Treaſury. *Rom.* 3. 1, 2. *Pſal.* 19. 7. & 147. 19, 20. He that gave inſtruction to men, that when they make a feaſt they ſhould call and invite the poor, the maimed, the lame, the blind, hath himſelf gone before them herein, and ſet them an example, that they ſhould follow his ſteps. As he hath prepared a rich proviſion, and ſatisfying feaſt for all people; So in due time he calleth them alſo, and inviteth them to it, even ſuch as are poor, and maimed, and halt, and blind. *Luke* 14. 12—21. Yea, and he calleth to his Angels and Churches, to remember from whence they are fallen, and to do their firſt works again, to return to him from whom they have wandered and departed; with intimations that in ſo doing he will ſtill continue them as his Churches, and will blot out their tranſgreſſions, and forgive them, and cover their ſhameful nakedneſs. *Rev.* 2. 5—16. & 3. 3. He proclaimeth his goodneſs, and readineſs to pardon, to ſuch as have backſlidden from him as a backſliding Heifer, and inviteth them therefore to return to him. *Jer.* 3. 12, 13, 14—22. & 4. 1. As he preventeth men at firſt with the diſcovery of his goodneſs, and manifeſteth himſelf to them that asked not after him. *Iſa.* 65. 1. So alſo when men, after they have been brought nigh unto him, and inriched by him, have played the prodigal, and run away from, and forſaken him; yet he ſtill remembreth for them his mercy, 'and remembreth the kindneſs of their 'youth, and love of their eſpouſals, and ſeeketh out his 'flock when they are ſcattered, and have ſcattered their 'ways to ſtrangers. He is ſuch a gracious Shepherd, that

'he seeketh that which was lost, *&c. Jer.* 2. 2—4. *Ezek.* 34. 12—16. He is graciously calling unto, and inviting, and alluring such to return unto him; in returning unto whom, he will give himself unto them, and with himself all things. He who is the God of mercy doth prevent them, and remember them still when they have forgotten him, and proclaimeth his goodness to them, and therewith inviteth them to return. He is the Lord, he changeth not, therefore the Sons of *Jacob* are not consumed; but though they have gone away from his Ordinances, and have not kept them; yet he saith, *Return unto me, and I will return unto you*, &c *Jer.* 31. 18—20. *Ezek.* 18. 30—32. *Mal.* 3. 6. 7. And this sheweth unto us, the infinite graciousness of Christ Jesus, and of the father in him; and his loathness that men should still continue in their wandrings from him. *Luk* 15. 1—11. And it is therefore powerful to purge out of us those evil and unbelieving thoughts that are in us: We are apt and ready to say, *when we have sinned, there is no hope, he will be no more gracious to us.* Jer. 2. 25. The consideration hereof, that he calleth us, might purge them out, and help us to be of good courage, and come unto him, seeing he inviteth us to partake of his fullness; Even as when they said to the blind man, be of good comfort, rise, he, the Saviour, calleth thee; he presently casting away his garments, rose, and came to Jesus: So also it might prevail with us, that seeing this gracious one calleth us, and standeth at the door and knocketh, to open, and come unto him, and part withall for the excellency of him, *That we may win him, and be made partakers of him.* Mark. 10. 49, 50. Jer. 3. 22, 23, 24. 1 Sam. 12. 20. ——

4. This provision in Christ may be had and enjoyed by us, because we may have it freely, without any real worth, or worthiness; and otherwise we could not have it. Alas these

theſe to whom this moſt gracious counſellor here ſpeaketh, were wretched, and miſerable, and poor, and naked; they had nothing to give, or part with that might in the leaſt be compared unto, or valued with, this *Gold tried in the fire, and white raiment,* and yet they are counſelled to buy; and it is intimated in the counſel that ſuch may have it; and therefore it is ſuppoſed and ſignified, that they may have it freely: This proviſion was freely prepared, as with reſpect to us, all was of grace, and not of, or from any merit of ours; we had deſerved nothing of good from the hand of God; nay, we had deſerved to have been utterly expelled from the favour, and merciful preſence of God. 2 *Sam.* 14. 14. We were dead at Law, condemned to dye; and dead in ſins and treſpaſſes, filthy and polluted ones, and altogether unable to help our ſelves, *as water ſpilt upon the ground that cannot be gathered up again.* 2 Cor. 5. 14. But the God of all grace, without any goodneſs of ours to move him thereto, and contrary to our deſervings, ſo loved us, as to give his Son by his grace, his free love, *to taſt death for every man.* *Heb.* 2. 9. And in him, who is raiſed again from the dead for our juſtification, *all that have ſinned and come ſhort of the glory of God, are juſtified freely by his grace through that redemption in Chriſt Jeſus. They are redeemed without money.* Iſa. 52. 3. Rom. 3. 23, 24. And in Chriſt, before we know it, there is freely prepared the forgiveneſs of our perſonal ſins, in which we ſin after the likeneſs of *Adam's* tranſgreſſion. *The free gift is of many offences unto juſtification.* *Rom.* 5. 15, 16. And a full fountain of grace and truth; yea, there God hath freely given to us all things. *Joh.* 1. 14—16. 1 *Cor.* 2. 12. *Pſal* 68. 10. And proclamation is made, and invitation given to men of this preparation freely; and men are invited to come that have no money nor price, no goodneſs nor worthineſs of their

own; *yea, he that is a Thirst, and whosoever will, may come, and take of the water of life freely.* Isa. 55. 1. Rev. 22. 18. & 21. 6. *Our Lord Jesus, in the last day, the great day of the feast of Tabernacles, stood and cried* (even with a loud voice, that all might hear) *If any man thirst* (whether out of necessity, or from a former taste of his graciousness) *let him come unto me and drink:* There was that in him prepared for any Thirster, that might cool his thirst, refresh and comfort him; And it might be freely had by any Thirster; by such an one as had no gracious frames, or qualifications. *Joh.* 7. 37. And to those that receive Christ Jesus, *he giveth with him all things freely.* Rom. 8. 32. Yea, he is ready to forgive, and accept, and love freely, such as he hath been provoked with for their treacherous departing from him, upon their returning again to him from whom they have revolted. As he saith, *I will heal their backslidings, I will love them freely.* Hos. 14. 1—4. *He frankly forgiveth them whose sins are many.* Luk. 7. 42--48. And this doth evidence, that this provision may be had; and is a great consolation to the poor, not only to such as are naturally so, but to such as are so in a spiritual consideration, to such as have no goodness, greeness, graces, who have nothing in themselves to incourage them; yet such are invited, and may partake of this inriching, satisfying, covering, and adorning preparation proposed to, and set before them; and may therefore incourage such to come to the waters. How many are there that are so poring upon their own unworthiness, and nothingness, as that thereby they discourage and hinder themselves, and at last conclude there is no hope for them? This consideration might incourage them, and cause them to lift up the hands that hang down, and to come to this fountain of the grace of God. *Joh.* 4. 10.

And

And this Inſtruction, as thus demonſtrated, to wit, *That Chriſt, and this proviſion in him, may be had by ſuch as are wretched, and miſerable, and poor,* &c. Yea, by any ſinful worthleſs creature of mankind, while God is exerciſing longſuffering, and vouchſafing means, and ſtriving with, and calling to them, may be of uſefulneſs to us. ——

1. To take us off from liſtening unto, or entertaining thoſe falſe witneſſes of God in Chriſt, who ſhut up the kingdom of Heaven againſt men; and even in their Doctrines ſay, Chriſt died not for all men, nor by the grace of God taſted death for every man, but only for the feweſt of mankind; and ſo by neceſſary conſequence, there is nothing prepared in Chriſt for the greateſt part of mankind, No gold, no forgiveneſs, no righteouſneſs, *&c.* When our Saviour inveigheth againſt the *Scribes* and *Phariſees*, the firſt woe he denounceth upon them, in the hearing of the multitudes and his diſciples, was, becauſe they ſhut up the kingdom of Heaven againſt men; which was indeed their great evil, and cauſe of the following evils for which they are ſo ſharply, and ſeverely rebuked. *Matt.* 23. 1—13. And at another time, when there were gathered together an innumerable company of people, inſomuch that they trode one upon another; He ſaid firſt of all to his diſciples in their hearing; *Beware of the leaven of the Phariſees, their evil doctrine, which is hypocriſie.* Luk. 12. 1. 2 Pet. 2. 1. Oh! Let us alſo beware of ſuch doctrines as deny the grace of God in Chriſt to mankind, as declared in the Scriptures; and hold we faſt thoſe wholeſome words, the words of our Lord Jeſus Chriſt, and the doctrine which is according to godlineſs. As well as alſo it may take us off from others, who though they plainly deny not that Chriſt died for all, and is raiſed again; or that any man may in coming to him be inriched by

by him; yet they confess not this, they speak it not out, nor make it the subject matter of what they say, so to exalt Christ that men might run to him, but press men first to do such and such duties, and then direct them to Christ, when they are thus and thus qualified, like those teachers to whom God said, *This is the rest wherewith you may cause the weary to rest* (even Christ as witnessed in the law, and by the Prophets) *and this is the refreshing*; but they would not hear; but the word of the Lord was unto them precept upon precept, *&c.* And hereby they caused God's people to go astray, and to forget their resting place: *Isa.* 28. 12, 13—16. *Jer.* 50. 6. Instead of directing men to Christ, and calling, and moving them to come to this fountain, they press men to establish a righteousness to themselves, and to be justified by the Law, or to perfect by the flesh what was begun by the spirit; like those evil workers who came amongst the *Galatians*, *chap.* 3. 1—4. & 5. 1—4. 1 *Joh.* 4. 3.

2. Seeing this provision may be had, and had freely, by such; it sheweth unto us the great and admirable grace of Christ, and of the Father in him, and that he is not willing that any man should perish, but that all should come to repentance and be saved. 2 *Pet.* 3. 9, 15. What could have been done more for us, to assure us of his cordial affection to us, and hearty desire of our good? as *Isa.* 5. 4. Herein he hath manifested, *That he is love*, and manifested his love to us, which was secret comparatively before; Because *he sent his only begotten Son into the World, that we might live through him.* 1 Joh. 4. 8, 9, 10. And hath in him provided all things for us; *it hath pleased the Father that in him should all fulness dwell*; and in him is all compleatness for us. *Col.* 1. 19. & 2. 3, 9, 10. And calleth and beseecheth us to be reconciled, and to receive his grace to purpose, and offereth it freely to us. 2 *Cor.* 5.

19

19—21. & 6. 1. Yea, and he ſpreadeth, and ſtretcheth out his hand all the day long to rebellious ones, and draweth them with cords of a man, with the bands of love. What greater aſſurance can he give of his cordial love, and good will to us, and that he would have all men to be ſaved, and come to the knowledge of the Truth? O that ſuch Grace may not be deſpiſed, or abuſed by us. *Iſa.* 65. 2, 3. *Rom.* 10. 21. *Hoſ.* 11. 3, 4. 1 *Tim.* 2, 4—6, 7. *Rom.* 2. 4. ——

3. It may incourage us all to receive this Councel, and buy of him this inriching *Gold*, and *White raiment*, to come to him in whom is all fulneſs, in whom dwelleth all the fulneſs of the Godhead bodily. O! let us not ſay, we are ſuch unworthy ones, and have ſo evilly and ſhamefully requited him, that he will be no more gracious to us; He knoweth us better then we know our ſelves; 'He is 'greater then our hearts, and knoweth all things. And ſeeing he inviteth us, let us not delay, or make excuſes, or ſo give way to our diſcouragements as to ſay, The caſe is deſperate; but let us return to him from whom we have departed by our iniquities: He knew theſe to whom he givith this gracious counſel, who knew not themſelves; and knew them to be piteous miſerable ones; and yet he giveth this good counſel to them. Here he ſaith, *I know thy works*, and yet, *I counſel thee to buy of me*, &c. As alſo he telleth his people in former times; *I knew thou art obſtinate, and thy neck an Iron ſinew, and thy brow braſs*; —— *I knew thou wouldſt deal very treacherouſly, and waſt called a tranſgreſſour from the womb*; and yet how gracious was he to them, and ſtill calleth upon them; *hearken unto me, O Jacob.* Iſa. 48. 1—4—8—12. He is not unacquainted with, or ignorant of our great unworthineſs, and manifold provocations of him, but he knoweth all our ways, and actions; yea, our ſecret ſins which have been acted in the

the dark, and with greatest secrecy; and yet he calleth us, and stretcheth forth his hand to us. Let it be so considered by us that we may not so mind our wretchedness as to continue at a distance from him; but receive we his counsel, and be wise, and not refuse it. How well did our Saviour take it, and how greatly pleased was he with the Woman of *Canaan* who still believed and hoped in his mercy, and was not discouraged though he intimately called her dog, and seemed to give her a repulse? She acknowledged her self to be as bad as she was called; but she did not therefore conclude there was no mercy for her; no, but considered what there was for such an one as was as bad as she was called. *Matt.* 15. 22—28. The consideration of his graciousness might make us willing also to come, such as we are, and to let go all things for this rich and blessed commodity, for that is needful to our partaking of it; And this leadeth us to the next Instruction.—*Viz.*—

3. That to the end the wretched and miserable, *&c.* May have and partake of this preparation and provision, needful it is to buy it; *To buy this gold, and white raiment*; it may be had by us, as is in part shewn in the former instruction; but that it may be received and injoyed by us, it is thus to be had; it is be bought by us: therefore the Amen saith, *I counsell thee to buy of me &c.* — here consider we.

1. What is this buying here counselled unto?

2. Why it is called and compared to *buying*?

3. Shew that it is needful to buy; and that in the present time and opportunity; and then make some use.

1. What is this *buying* here called for, and counselled unto?

The buying this excellent provision, It is a getting it into our possession, an having, or obtaining it: hence whereas in

in one place the Holy Ghoſt ſaith, *get Wiſdom*, and with-all thy gettings *get underſtanding*. In another place, He ſaith, *buy wiſdom and underſtanding*. Compare *Prov.* 4. 5—7. with *chap.* 23. 23. It is an having a property and right in, and title to it as ones own; a gaining or poſſeſſing it. *Phil.* 3. 8, 9. Truly God hath given us mankind eternal life, and this life is in his Son, as in a fountain and treaſury: and ſo as included therein he hath given us gold, *white raiment*, durable riches and righteouſneſs: And ſo it is every man's own by Chriſt's purchaſe, and God's gift in him. The true riches, in that reſpect, are more ours, then the *Mammon* of unrighteouſneſs is. *Luk.* 16. 10, 11. but yet no man hath this life, or thoſe riches, but he that receiveth, hath, and is poſſeſſed of Chriſt, in whom is this proviſion; and with whom God giveth, and in receiving whom men receive all things by faith, and in ſome firſt-fruits of the ſpirit. 1 *Joh.* 5. 10--12. *Rom* 8. 32. 1 *Cor.* 1. 30. *And thoſe that by obſerving lying vanities forſake him, they forſake their own mercy.* Jonah 2. 8. it is indeed their own mercy, but they have it not; but by this means deprive themſelves of it: But *the buying* is an obtaining, having, and receiving theſe excellent things here propoſed to, and ſet before us.

2. Why is this getting, receiving, and having this *Gold* and *white raiment* called and compared to *buying* here, and elſewhere? To that we may anſwer—1. Negatively. 2. Affirmatively. ——

1. Negatively, Not as if we had any thing of real, or equivalent worth, or value, to part with and give for this excellent proviſion here invited to. Thus men uſually buy commodities in this world, by parting with money, or ſome other thing for them, which is, or is looked upon to be in ſome meaſure worthy that they buy, and get a

property in; but ſo it is not called *buying* here. And this will in ſome meaſure appear if we conſider theſe things. ——

1. The things here commended to us are the principal, and moſt excellent things, and no other thing is to be compared to them; this proviſion here invited to is above all, above all the things we may, or can deſire; and much more above thoſe we are poſſeſſed of. That which is ſaid of *Wiſdom* may be ſaid of this alſo; *it is more precious then Rubies, and all the things we can deſire are not to be compared herewith: Man knoweth not the price thereof, neither is it found in the land of the living. — It cannot be gotten for Gold, neither ſhall Silver be weighed for the price thereof; it cannot be valued with the Gold of Ophir, with the precious Onyx, or the Saphire,* &c. *Prov.* 3. 13—15 & 8. 10, 11. & 16. 16. *Joh.* 3. 31. *Jam.* 3. 17. It is even the Lord himſelf, and what is treaſured up in him, *and all nations are before him as nothing, and they are counted to him leſs then nothing, and vanity: To whom then ſhall we liken him? or what likeneſs ſhall we compare unto him?* Iſa. 40. 15—18—25. & 46. 5, 6. The world and all the things thereof; and all we injoy, and are poſſeſſed of, are not to be compared to this unſearchably rich treaſure which we are here counſelled to *buy*. *Cant* 8. 7. —

2. And it alſo appeareth that by *buying* is not meant parting with any thing as a valuable conſideration, if we conſider what manner of perſons they are that are counſelled to buy; to wit, ſuch as had no worth or worthineſs in them, ſuch as were indigent worthleſs creatures; ſuch as were wretched, and miſerable, and poor, and blind, and naked; and therefore ſuch as could give nothing in exchange for this excellent commodity, that might in the leaſt be valuable therewith, or comparable thereto; And elſewhere ſuch are invited to *buy* that

that have no money nor price. *Iſa.* 55. 1, 2. *Luke* 14. 21.

3. And it further appeareth that this is not meant by *buying*, becauſe it is highly provoking to God to think that we can purchaſe the gift of God with any thing we have as a valuable conſideration: This was the great and hainous iniquity of *Simon Magus*, to think that the gift of God might be purchaſed with money: And therefore *Peter* ſaid unto him, *Thou haſt neither part nor lot in this matter, for thy heart is not right in the ſight of God.* Act. 8. 18—23.

2. But this is called, and compared to *buying*.

1. Becauſe we muſt part with ſomewhat that we may be made partakers of Chriſt; As in in buying any commodity a man muſt part with one thing for another; ſo here, We muſt part with what we have, even all that we have of our own. We muſt be like the wiſe Merchant, who when he had found one *Pearl of great price*, he went and ſold all that he had, and bought it. *Matt.* 13. 44—46. So muſt we do, we muſt part with and forſake all we have, that we may have this *Gold, and white raiment*; As to ſay, We muſt at firſt and always let go our Pride, and high thoughts and conceits of our ſelves, and of our being in a good condition already, and without Chriſt: This was the great and fundamental evil found with theſe, as is before noted; they ſaid they were rich, and increaſed with goods, and had need of nothing; and hereby they grew remiſs and lukewarm; and therefore unleſs this evil and high conceit of themſelves were abſtained from, and parted with by them, how could they with fervency ſeek the Lord? Hence this faithful and gracious counſellour inſtructeth and admoniſheth them. *Verſ.* 19. *Be zealous and repent*; and the latter is needful to the former; And ſo it is as if he ſhould ſay, that you may with earneſtneſs

and intention of ſpirit ſeek to know and be made partakers of Chriſt, and thoſe durable riches in him; needful it is that you repent, change your minds, let go your proud and lofty thoughts and conceits of your ſelves, and of the goodneſs of your preſent condition, that you may ſeek the Lord, the Lord himſelf, and that ſubſtantial preparation in him; Forſake your unrighteous thoughts, without which you cannot return to the Lord, with whom is plenteous redemption. *Iſa.* 55. 1—6, 7. Waſh your hearts from wickedneſs, how long ſhall vain thoughts lodge within you? *Jer.* 4. 14. This haughty conceit of the goodneſs of their preſent condition, was that which hindered the leaders of the people in former times from coming to Chriſt as the reſt, and refreſhing and directing others thereto, becauſe they thought the evil ſhould not overtake nor prevent them; *They had made a covenant with Death, and with Hell were they at agreement*; they were not afraid of death or hell; they were in an happy eſtate already. *Iſa.* 28. 12—15. and this hindred the *Jews* from entertaining Chriſt and his Goſpel; they thought they were whole already, and that eternal life appertained to them; they had it in the Scriptures aſſured to them; and they knew all already, and took it hainouſly that they ſhould be reproved, or faulted for any thing, or that the goodneſs of their condition ſhould be ſuſpected; hence they came not to Chriſt that they might have light, life, and righteouſneſs. *Matt.* 9. 10—12. *Joh.* 5. 39, 40. & 9. 40, 41. *Luke* 11. 45. God doth in due time give grace to us, that we might have our high thoughts of our ſelves ſubdued, and that we might hate them. Oh! that it may be received by us to ſuch end and purpoſe. *Jam.* 4. 5, 6, 7. 2 *Cor.* 10 4, 5. ——

So alſo we muſt let go, and forſake our double mindedneſs, and halting between two opinions. This Angel

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and Church were ſomewhat polluted herewith, they were lukewarm, and neither cold nor hot; they were not ſo cold, as to leave off all profeſſed waiting upon Chriſt, and uſe and obſervance of his ordinances; nor ſo hot, as to be chaſtly and ſingly for him, to be for him, and for him only; which is a very ſad and nauſeous diſtemper, and very loathſome and provoking to Chriſt Jeſus: and therefore needful it is that we cleanſe our ſelves in the light and ſtrength of God's grace here-from. And indeed this is the conſequent of pride and high conceits of our ſelves, and of the goodneſs of our conditions, and of our attainments and injoyments, as hath been foreſhewn; and as alſo appeareth in *Jam.* 4. 5, 6— 8. The grace of God that bringeth ſalvation to all men, cometh firſt to ſave us from our pride and high thoughts of our ſelves; and then, and therewith, inſtruction is given to cleanſe the heart from double-mindedneſs. This double-mindedneſs as it is very hurtful and dangerous, ſo alſo it is very frequent and ordinary amongſt many profeſſours, who have a great form of godline s upon them. They have ſome appearance of love for the grace of God in Chriſt to man-ward; and they will come to hear the Goſpel in and amongſt the Societies of God's people, and ſeem to take delight therein: And yet alſo they have love to, and an heart for thoſe differing and contrary doctrines which deny the grace of God to mankind; or confeſs it not, ſpeak it not out openly; and all are honeſt and godly men with them, both thoſe that declare and contend for the faith of the common ſalvation; and thoſe that deny, and contend againſt it; they have a ſoul, and a ſoul, two ſouls; one inclined toward them that preach the Goſpel of Chriſt; and another towards thoſe that bring another doctrine, and preach another Goſpel; though theſe doctrines are as farr different from one another as Heaven and Earth, as ſome that

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are enemies to the grace of God in Christ to every man, have said, and acknowledged; yet these can love both, and commend both, and receive good from both, as they pretend. *Their heart is divided, now shall they be found faulty.* Hos. 10. 2. Yea, this is that they call *charity*, to have a good opinion and esteem of all that make a fair face in the flesh; though many of them preach another Jesus, or Spirit, or Gospel, besides him whom the Apostles have preached, or that the believers have received and accepted, when as indeed it is not *charity*: For charity rejoyceth not in iniquity, but rejoyceth in the truth; but it is the fruit of their instability, and want of fervent love to Christ and his Gospel, which, were it in them, would cause them not to indure evil doctrines, nor those that bring them. *Rev.* 2. 2—6. These persons are like the waves of the sea, driven with the winds, and tossed, and unstable in all their ways and walkings; ever learning, and never able to come to the knowledg of the truth. Let not such persons think they shall receive any thing of the Lord; though he giveth liberally to all men, and upbraideth not for former, or present unworthiness, yet this will deprive the soul of good, and hinder such manner of men from receiving what God is giving liberally unto them. *Jam.* 1. 6—8. O that we may all cleanse our hearts herefrom in that fountain prepared and opened in and through the blood of Christ! Christ being ascended up on high, hath in these last days especially given such excellent gifts to men, that thereby we might know which are sound and wholesom words, and which are evil and pernicious, that we might abhor the evil, and cleave to the good with full purpose of heart; and might not henceforth 'be Children tossed to and fro, and carried a-'bout with every wind of doctrine, by the sleight of men, 'and cunning craftiness whereby they lye in wait to de-

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ceive; that our hearts might not be ſo ſimple as to be beguiled and deceived by the good words and fair ſpeeches of them that cauſe diviſions and offences contrary to the Apoſtles doctrine, but might be eſtabliſhed with grace, and receive and abide in the doctrine of Chriſt, in which whoſoever abideth *he hath both the Father and the Son. And that if any man* (how appearingly holy, or learned ſoever he be) *bring not this doctrine* (whatever doctrine elſe he bring, if this be not the ſum of his meſſage) *we ſhould not receive him into our houſe* (give no entertainment to him as a bringer of another doctrine) *nor bid him, God ſpeed* (ſay not, the bleſſing of the Lord be upon you, the Lord proſper you) *for he that biddeth ſuch an one God ſpeed, is partaker of his evil deeds:* He is a ſharer with him in all the miſchief he doth to others. *Be not therefore carried about with divers and ſtrange doctrines; for it is a good thing the heart be eſtabliſhed with grace.* Epheſ. 4 8—11—14. Rom. 6. 17 18. Heb. 13. 7, 8, 9. 2 Joh. 9, 10, 11. 1 Joh. 2. 24—26. Gal. 1. 6—9. 2 Cor. 11. 1—3, 4.

The wiſdom of this world alſo, our own and others, muſt be ceaſed from, and parted with, otherwiſe this will pervert us, and hinder us from coming unto, and following after Jeſus Chriſt. *Iſa.* 47. 10. 1 *Cor.* 3. 19, 20. Hence that inſtruction and admonition; *Truſt in the Lord with all thine heart, and lean not to thine own underſtanding; be not wiſe in thine own eyes, fear the Lord and depart from evil;* As intimating to us, that our own wiſdom and underſtanding will hinder us from truſting in him heartily, and fearing and worſhipping him. *Prov.* 3. 5—7. *The preaching of Chriſt and him crucified*, the commending and proclaiming the excellency, and excellent ends and vertues of his perſonal abaſement and ſufferings, and of what he hath done and obtained into himſelf, and is become. This

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is a sapless unsavoury thing to our wisdom, and to them that seek it, and follow after it; and our wisdom causeth such to depart from, or wander out of the way of understanding. Hence whereas the Apostle in one verse saith, *The preaching of the Cross is to them that perish foolishness*; he saith in another; *The preaching of Christ crucified is to the Greeks, who seek after wisdom foolishness*, to signify to us, That those that seek after the wisdom of this world they are such as perish as their sin, go astray from the right way; and while they are so doing, the Cross of Christ, and the preaching thereof is a foolish thing to them; they perceive no form or comeliness, no beauty or excellency, no desirableness in his sufferings, or in him who by means thereof is become the habitation of the fulness of the Godhead bodily, and in our nature. Compare. *1 Cor.* 1 17, 18. with *vers* 22. 23. *Col.* 2. 9, 10. It is an unsavoury thing to our wisdom to be directed always unto Christ, and to come unto him continually as the only foundation of faith, reason of hope, fountain of light and teaching, answer of the conscience towards God, matter of feeding, robe of righteousness: Our wisdom leadeth us rather to do somewhat that we may have our life in, and acceptation by, and dependance upon: And therefore that we may be wise in eating the flesh of the Son of Man which was given for the life of the world, and drinking his blood, in the discoveries, consolations, operations, teachings, requirings, and admonitions thereof, *needful it is for us to become fools, and to cease from our own wisdom, that we may thus be made wise.* 1 Cor. 3. 18 with Prov. 9. 4—6 12. Matt. 11. 25—28. Rom. 1. 20—22. or our wisdom will lead us to have our fear toward God taught by the precepts of men; or to have our faith standing in their wisdom. *Isa.* 29. 13, 14. *1 Cor.* 2. 1—5. This is a great Idol in the World, and

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too much ſet up in the Temple of God, to the polluting and defiling it; and that which God is ſtaining the pride of, and famiſhing now, in glorifying and exalting Chriſt Jeſus as the Wiſdom of God; and that which he will make lean, and wholly famiſh in due ſeaſon: Oh! that it may now be ſo conſidered by us, that we may ceaſe there-from, and ſo flee from idolatry. 1 *Cor.* 1. 19—30, 31. & 3. 17, 18. *Zeph.* 2. 11. *Prov.* 23. 4. ——

We muſt alſo ceaſe from, and ſell our own righteouſneſs, that of our own working in our own wiſdom and ſtrength, even all confidence in, and dependance upon that for life and acceptation; otherwiſe this will hinder us from heartily imbracing, and putting on this *White raiment* here commended to us: Poſſibly this might cauſe *Laodicea* to be ſo Lukewarm, and ſo much to ſhut the door againſt Chriſt, and deny, or refuſe entertainment to him, though he had ſtood at the door, and ſtill did knock. *verſ.* 20. and however certain it is, that not only our righteouſneſs and our works ſhall not profit us. *Iſa.* 57. 12. But it is hurtful alſo, and hindereth from coming unto Chriſt, being confided in; it filleth men ſo with pride and boaſting. *Rom.* 3. 27. as that it leadeth men, not only to deſpiſe and undervalue others, and to ſay to them, *ſtand by thy ſelf, come not near unto me, for I am holier then thou.* Luk. 18. 9—11. Iſa. 65. 5. but alſo to reject, or not to accept of God's righteouſneſs, which is prepared in Chriſt for all, and manifeſted ſo to be in the doctrine of Chriſt. *Rom.* 3. 20—22. So much the Apoſtle giveth us to underſtand when he ſaith; *the Jews, who had a Zeal of God, yet ſeeking to eſtabliſh a righteouſneſs to themſelves, they ſubmitted not (humbled not themſelves) to the righteouſneſs of God.* Rom. 9. 30—33. & 10. 2, 3. with *Jam.* 4. 6, 7. & 1 Pet. 5. 5, 6. This was that which was an impediment to the *Phariſees*, and hindered them from coming to

Christ; they thought and conceited themselves to be *whole, and then they needed not a Physician.* Mark 2. 17. they had a righteousness, and appeared righteous before men, and knowing themselves hereby, they were letted from coming to Christ; *Yea, the Publicans and Harlots entred into the Kingdom of Heaven before them*: Nay, they were the greatest enemies, and most fierce oppoſers of Christ, and his Gospel, of any persons whatsoever; and shut up the Kingdom of God against others, neither entring in themselves, nor suffering others that were entring, to enter. *Matt.* 5. 20. & 21. 33, 34. & 23. 27, 28. with *vers.* 13. What a great enemy was *Saul*, who had his life in his own works of righteousness, to Christ and his Gospel? He verily thought he ought to do many things contrary to the name of *Jesus*, and was exceedingly mad against the Gospel, and its declarers: *He was concerning zeal persecuting the Church, and concerning the righteousness of the Law blameless:* But after the kindness and love of God to man-ward appeared to him, *he did count all but loss for the excellency of the knowledg of Christ Jesus his Lord, that he might gain him, and be found in him; not having his own righteousness which was of the Law, but the righteousness which is through the faith of Christ, even the righteousness of God by faith:* We must suffer the circumcising efficacy of the grace of God to cut off this foreskin of the heart, or otherwise we shall not be of the circumcision; *who worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh.* Phil. 3. 1—4—7—9, 10. Matt. 13. 44. Gal. 2. 16. & 3. 10—12. 1 Cor. 1. 29—31. ——

We must also abstain from, and mortify our desires of the praise, honour, and glory of this World; and of their favour, friendship, and approbation; for this is a very great hinderance from coming unto, and following after

after Jeſus Chriſt; from heartily believing in, and confeſſing him: *How can ye believe*, ſaith our Saviour, *which receive honour, or glory, one of another, and ſeek not the honour that cometh from God only.* Joh. 5. 40—44. While men are ſet for the praiſe and reputation of men, and of them who have a form of godlineſs, denying the power thereof, they dare not, they cannot ſingly cleave to the Lord, leſt they ſhould diſpleaſe, and loſe their favour. This friendſhip of the World is ſpiritual uncleanneſs, and enmity with God, as the Apoſtle ſignifieth when he ſaith; *Ye Adulterers and Adultereſſes, know ye not that the friendſhip of the world, of the prophane ones, or of the Saints thereof, is enmity with God; whoſoever therefore will be a friend of the World, he is the enemy of God.* Jam. 4. 4, 5. Truly if a man will be a Diſciple and follower of Jeſus Chriſt, *He ſhall be hated of all men; and have his name caſt out as evil for the ſon of man's ſake:* And that not only by profane ones, but by many that appear righteous towards men; yea, by ſuch as have a zeal of God, but not according to knowledg: Therefore that a man may come after Jeſus Chriſt, needful it is that he go out of the Camp, bearing his reproch; and be willing *to be made the filth and off-ſcouring of all things.* Luk. 6. 22, 23—26. Rom. 8. 28, 29. with Iſa. 52. 13. 1 Cor. 4. 9—13. Heb. 11. 24—26. & 13. 12. This deſire of vain glory, is inconſiſtent with walking in the Spirit; Hence the Apoſtle ſaith, *If we live in the Spirit, let us alſo walk in the Spirit; let us not be deſirous of vain glory.* Gal. 5. 24—26. And this will hinder from confeſſing Chriſt, *as it did the rulers who believed on Chriſt, but did not confeſs him; for they loved the praiſe and glory of men rather then the praiſe of God.* Joh. 12. 42, 43. The grace of God muſt be therefore ſo received as to cut off this luſt and deſire, that we may cleave to the Lord with full purpoſe, and follow him

in the regeneration: *He is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.* Rom. 2. 29. ——

We must also part with, abstain from, and mortify our covetousness, our love of money, and the riches of this World; for this is a very hurtful and pernicious affection and lust of the flesh; and is therefore to be mortified by us, that we may *seek Christ and those things that are above where he sitteth on the right hand of God.* Col. 3. 1—5. *It is easier for a Camel to go through the eye of a Needle, then for a man that loveth and trusteth in his riches to enter into the Kingdom of Heaven.* Mark. 10. 21—24, 25. *If any man love the world, the love of the Father is not in him.* 1 Joh. 2. 15—17. Money is also one of the great Idols of the World; and the loving and lusting after that is the worshipping of an Idol: *Covetousness is idolatry, and the covetous man is an Idolater.* Ephes. 5. 5. Col. 3. 5. Yea, *this love of money is the root of all evil, which while some have coveted after they have erred from the faith, and pierced themselves through with many sorrows.* 1 Tim. 6. 9—11. Matt. 6. 24. Needful therefore it is to be fled from us, that we may be made partakers of Christ, and that rich and inriching provision that is prepared of God for us in him. *Luk.* 12. 15. *Psal.* 119. 36, 37. ——

Yea, we must mortify, and abstain from our inordinate affection to our neareſt and deareſt relations, and to our natural lives also, that we may rightly come unto, and be made partakers of, and follow after Jesus Christ. *Col.* 3. 5. So much our Saviour signifieth in what he speaketh to the multitudes, by occasion of the first bidden guests refusing to come to the Supper prepared for them, when they were once and again invited: He turned, and said unto them; *if any man come unto me and* (in coming) *hate*

hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also (which is more then all to us, and harder to be parted with. *Job* 2. 4.) *he cannot be my Disciple*, &c. *Luk.* 14. 24—27. *He that loveth Father or Mother more then Christ is not worthy of him; and he that loveth Son or Daughter more then him, is not worthy of him: And he that taketh not his Cross, and followeth after him, is not worthy of him.* Matt. 10. 37—39. Luk. 9. 59—62. Joh. 12. 25, 26. Those who will indeed be joyned to the Lord, and be spiritual *Levites*, and so be one spirit with him, must be herein like to *Levi* of old; who said unto his Father and Mother, 'I have not seen 'him, neither did he acknowledg his Brethren, nor know 'his own Children. *Deut.* 33. 8, 9. 'Tis needful to our partaking of, and having fellowship with him in his riches and inheritance, that we be like-minded, in a sense, with the Father; he hath given unto Christ the pre-eminence in all things, and amongst all persons; so also it is necessary that we in our hearts, loves, and esteems should so honour him, as to prefer him before our chiefest joy, and before our neareſt, and most beloved friends, injoyments, and relations: And if we so honour him not, we shall be looked upon as despisers of him, and such as set lightly by him; and shall also be lightly esteemed of him. *Col.* 1. 18. *Isa.* 13. 11, 12. 1 *Sam.* 2. 30.

Yea, Not to inlarge any further hereto particularly, *we must sell and part with all that we have*, as is before said, *all our own things*, that we may have and obtain this *gold tried in the fire*; and this *white raiment* for clothing and covering the shame of our nakedness: Our sins and idols must be let go, and abstained from: We must forsake and bid farwel to all we have, that we may be the Disciples of Christ. *Luk.* 14. 26—33. We must sell all that we have, with the wise man and merchant, that we may be made par-

partakers of this Pearl of great price, and treasure of invaluable worth. *Matt.* 13. 44—46. We must deny, and renounce our selves daily, as Christ said to the People, and his Disciples also, our wisdom, wills, designs, enterprises, affections and lusts; our own righteousness, our confidences, consolations, hopes for Heaven; our pride and desires of vain glory, our covetousness, intemperance, uncleanness, anger, wrath, &c. *We must lay apart all filthiness and superfluity of naughtiness, that we may receive with meekness the ingrafted word, which is able to save our souls: We must cast off the works of darkness, that we may put on the armour of light; and abstain from rioting and drunkeness, chambering and wantoness, strife and envying, that we may put on the Lord Jesus Christ.* Matt. 16. 24—26. Mark 8. 34—36. Luk. 9. 23—25. Jam. 1. 21. Rom. 13. 12—14. Titus 2. 11, 12. 1 Pet. 2. 11, 12. Col. 3. 1—5, 6—8—12. And this is the first Reason why this winning Christ, and obtaining this durable riches and righteousness in him, is called and compared to *buying* here and elsewhere; because we must part with, and sell somewhat for him, and those excellent treasures in him, to wit, *all that we have.*

2. This gaining Christ, and that preparation in him, is also called and compared to *buying*, because that which we must part with, though it be indeed nothing worth, yet we have naturally a goodly, and high esteem thereof; it is naturally highly valued by us, and of very great account with us, through our blindness and ignorance: We are by nature and first birth empty, and void of all spiritual understanding; though we would be wise, yet we are born like a wild Asses Colt; hence we are ready to mistake, to call evil good, and good evil; to put light for darkness, and darkness for light; To make an Idol of Christ, and God in him, and to prefer broken Cisterns be-

before the fountain of living waters: We are ſtrongly inclined to be highly eſteeming, and valuing our own things, which we muſt ſell, and let go that we may have Chriſt, and thoſe unſearchable riches of him; eſpecially ſuch things as are commendable amongſt men, and which are the object of the deſires of the mind; as to ſay particularly: *The wiſdom of this world is* of high account amongſt men, and men are apt to glory herein, as if it were ſome goodly thing: Though it is, and is declared to be, *fooliſhneſs with God*; and every man by his knowledg is bruitiſh, and like a beaſt. 1 *Cor.* 3. 3. 19. *Jer.* 10. 14. & 51. 17. Yet this is unto a man in his natural condition, as his right eye; this is that which he is moſt tender of, and moſt highly prizeth; and he looketh upon it as a moſt uſeful and beneficial thing, both for knowing and finding out God in the wiſdom of God, and for glorifying him to others; though he is much miſtaken herein. 1 *Cor.* 1. 21. Matt. 18. 9. And thoſe that have more of it then others, and are rich in this wiſdom and knowledg, look upon themſelves in the injoyment hereof as happy perſons, yea, as the only bleſſed ones; and judge and give forth others to be accurſed. *Joh.* 7. 47—49. *And are ready to ſay as they did; the law ſhall not periſh from the Prieſt, nor Counſel from the wiſe.* Jer. 18. 18. Doubtleſs (as is before ſaid) this is one of the great Idols, and Gods of the world; and too much, and too often, ſet up alſo in the temple of God, to the polluting and defiling it; which men adore and worſhip, and lift up themſelves by, and make their boaſt of; and upon every occaſion ask counſel of this ſtock, and this ſtaff declareth to them. So alſo the works and doings of the fleſh, which are wrought by the wiſdom and ſtrength thereof, our own righteouſneſs according to the Law, this is highly eſteemed amongſt men; and men are apt to confide herein, and think

think on this account eternal life appertaineth to them: This is even their life, their riches, their gain; though in truth it be nothing worth, for we are all as an unclean thing and all our righteousnesses are as filthy raggs. *Isa.* 64 6. Thus it was with the Apostle *Paul* when he had his confidence in the flesh; he was alive once without the Law, he thought himself to be in a very good and happy condition. *Rom.* 7. 9. His own righteousnes which was of the Law was gain to him, before the righteousnes of God without the Law was believed and received by him. *Phil.* 3. 4 —7 —9. And thus it was more generally with the *Pharisees*, 'they trusted in themselves that they were 'righteous, and despised others. *Luk.* 18. 9. And even so it is now: Those who are seeking righteousnes as it were by the works of the Law, and according thereto have indeavoured to avoid the evils thereby forbidden; and to do and perform the things thereby required and injoyned; such as have a zeal of God, but not according to knowledg; and who are establishing a righteousnes to themselves, they have high and goodly esteems and conceits of of their own works, zeal, appearing righteousnes, and holines; this is money and price in their eye naturally, though it be filthy and unprofitable in the pure eyes of God. So the riches of this world, which are the object of covetousnes, are highly accounted of amongst men, though they are uncertain riches, the *Mammon* of unrighteousnes, and not the true riches. *Luk.* 16. 9—12. But such as perish; and which while injoyed render not a man any whit the more truly happy in the account of God; yet how do men bless themselves hereby, and think highly of themselves? and how do they trust herein as if they were therefore in the favour of God! This *Mammon* is one of the Gods of the World also, which men, while they are judging and acting as men, do give their loves unto,

unto, and place their affections upon, and delight in; and in time of trouble cry thereto, ſaying, *Ariſe and ſave us.* And ſo we might ſay of all the reſt, but ſhall not inlarge hereto any further particularly in this place. But in general we may ſay; the body of ſin is called fleſh; and the affections and luſts thereof, *our members*, ſuch as *fornication*, *uncleanneſs*, *inordinate affection*, *evil concupiſcence*, *and covetouſneſs*, &c. Becauſe they are naturally ſo near and dear to us, ſo greatly valued and highly prized by us, as *our ſelf*, *our life*, *riches*, *goods*, *right eye*, *hand*, *foot*, &c. *Rom.* 6. 6. with *Gal.* 5. 17. *Col.* 3. 5. *Matt.* 18. 8, 9. *Mark* 9. 43, 45, 47. Therefore the parting with theſe that we may obtain that durable riches and righteouſneſs in Chriſt, is well called and compared to *Buying*, becauſe though they are really and in truth nothing worth, yet we have ſuch an over-high account of them, and ſuch an indeared affection to them naturally.

3. This winning Chriſt and that proviſion in him is called, and compared to *buying*, becauſe as in *buying*, earneſtneſs and diligence is to be uſed and exerciſed; and to that end there muſt be ſome high account of the commodity to be bought, for it's worth, neceſſity, or uſefulneſs, without which men will not ordinarily be diligent. Thus it was with *Jacob's* Sons when they went down into *Egypt* to *buy* Bread, what diligence and earneſtneſs was found with them, in going ſuch a long journey to get proviſion for themſelves; becauſe they knew they could not, in an ordinary way, ſubſiſt without it? *Gen.* 42. 2—10. And thus alſo that we may partake of this *gold*, and *white raiment*, needful it is that we ſo highly value them, as to be fervent and zealous in ſeeking them. Indifferency of Spirit was that which hindered this Angel and Church from *buying*, they were lukewarm, and neither cold nor hot; and unleſs this temper were removed, they could

not be made partakers of this heavenly commodity, as is before said. So elsewhere the holy Ghost signifieth, that diligence and importunity is to be used, that we may get the wisdom that is from above. *If*, saith he, *thou cryest after wisdom, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure: then shalt thou understand the fear of the Lord, and find the knowledg of God*, &c. *Prov.* 2. 1—6. On such like accounts, and for such like reasons, this gaining Christ, and that most excellent provision in him, is called, and compared to *buying*. And we shall add no more to this second particular, but come to the next formerly proposed —— *Viz.*

3. To shew that these heavenly commodities must be bought, and that in the present time, and opportunity; and this may appear, in that this gracious counsellour, who is the Son of the Father in truth and love; and who hath given such an unquestionable evidence of his grace towards us in laying down his life for us, giveth this counsel to this Angel and Church; and giveth it to the end they might receive it, and in receiving it, might not be spued out of his mouth, without which they should. We may be confident, he would not so seriously give such counsel to such persons, were it not needful to be received, and obeyed by them: But we may a little further demonstrate it in some particulars —— As to say.

1. This *Gold tried in the fire*, and *White raiment*, must be *bought*, that is, as before is said, we must part with all we have for it, though never so delightful to us, and desirable of us, our sins and idols; or else they will hinder us from fervently and diligently seeking after Christ, and that salvation and provision in him, as is also before often intimated: For these are contrary the one to the other.

Gal.

Gal. 5. 16, 17. *For what fellowſhip hath righteouſneſs with unrighteouſneſs? And what communion hath light with darkneſs? And what concord hath Chriſt with Belial?* 2 Cor. 6. 14, 15. When a man's right hand is already filled with a lye, he muſt put that away, and let it go, or otherwiſe how ſhall he receive and entertain the truth of God? *Iſa.* 44. 20. *If any man ſeem to be wiſe in this world, it is needful for him to become a fool, that he may be made wiſe; to ceaſe from his own wiſdom, and pluck out this right eye, otherwiſe it will pervert him, and keep him out of the way of underſtanding.* 1 Cor 3. 18—20. Prov. 3. 5—7. & 23. 4. Iſa. 47. 10. *A man muſt hate his own thoughts that he may love God's Law.* Pſal. 119. 113. For all our thoughts, imaginations, wiſdom, and knowledg, is evil and brutiſh: Yea, our wiſdom is earthly, ſenſual, and deviliſh. *Gen.* 6. 5. *Jam.* 3. 15, 16. Our high conceits of our ſelves, and of the goodneſs of our condition without Chriſt, muſt be abſtained from, or elſe, how ſhall we highly value him, and thoſe treaſures in him, and earneſtly ſeek to be made partakers thereof? When we think we are in a ſafe and happy condition already, and are rich and full, it will hinder us from ſeeking thoſe ſpiritual bleſſings in Chriſt Jeſus. *Iſa.* 28. 12—15. *Mark.* 2. 17. *Prov.* 27. 7. While a man truſteth, and confideth in his own righteouſneſs, and believeth, and is confident that will be profitable unto him, and render him accepted with God, this will keep him from ſubmitting unto, or accepting of the righteouſneſs of God, which is through the faith of Chriſt; and cauſe him to take offence at Chriſt; and ſtumble at that ſtumbling ſtone. *Rom.* 9. 31—33. & 10. 1—3. *Matt.* 21. 31, 32. In like manner, if the friendſhip of this world be ſought after, and delighted in by us, it will be an hindrance to us from cloſing with, and cleaving unto Jeſus Chriſt: *The friend-*

ſhip of this world is enmity with God, he therefore that will be a friend of this world is the enemy of God. Jam. 4. 4. The love of the world and of the Father cannot conſiſt, and ſtand together. 1 *Joh.* 2. 15. Alſo that a man may ſerve Chriſt Jeſus, it is needful that he take heed and beware of covetouſneſs; for the love of money is the root of all 'evil. 'No Servant can ſerve two Maſters, for either he 'will hate the one, and love the other; or hold to the 'one, and deſpiſe the other; he cannot ſerve God and 'Mammon. *Luk.* 16. 13. It is impoſſible for one that truſteth in his riches, and ſetteth his heart thereon, to enter into the kingdom of God. *Mark.* 10. 22—25. Drunkenneſs alſo, and uncleanneſs muſt be mortified and abſtained from, or elſe they will hinder from receiving, and walking in Chriſt Jeſus. Whoredom, and wine, and new wine take away the heart. *Hoſ.* 4. 14. Yea, any ſin or idol loved, retained, and cheriſhed, after light vouchſafed, will lead a man to undervalue Chriſt, and his things; and hinder from an hearty embracement of him, and earneſt purſuit after him. 'Every one that doth evil 'hateth the light, neither cometh he to the light, leſt 'his deeds ſhould be diſcovered and reproved. *Joh.* 3. 19, 20. *Job* 24. 13. It is therefore abſolutely needful to our being made partakers of Chriſt, and thoſe treaſures in him, to flee from what is reproved, and diſcovered to be evil, by the light of the Goſpel; becauſe the carnal mind, the body of ſin, and it's members, is enmity againſt God: for it is not ſubject to the Law of God, neither indeed can it be; ſo then they that are in the fleſh cannot pleaſe God. *Rom.* 8. 7, 8. Hence the requirings and inſtructions of the grace of God are uſually thus given to us; To hate the evil, and love the good; to abhor what is evil, and 'cleave to that which is good. *Amos* 5. 15. *Rom.* 12. 9. 'To turn from darkneſs to light, and from the power of

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'Satan to God. *Acts* 26. 18–20. 1 *Thes.* 1, 9. To repent, and believe the Gospel. *Mark* 1. 15. *Matt.* 21. 32. *To cease to do evil, and learn to do well.* Isa. 1. 16, 17. To forsake all that we have, that we may be Christ's Disciples. *Luk.* 14 26—33. To put off the old man, and put on the new. *Ephes.* 4. 22—24. *Col.* 3. 8—10. *To deny ungodliness and worldly lusts, and to live soberly, righteously, and godly* Titus 2. 11, 12. and many more such like expressions. All which shew unto us, that it is needful for us to part with all our own things as reproved and discovered to be evil, and vain; that we may embrace, and give entertainment unto that which will render us truly happy in the injoyment; for our sins and idols are directly contrary unto, and fill us with hatred and enmity against Christ Jesus, and those spiritual and eternal blessings in him. Hence the Apostle saith, that Christ Jesus, *the living Stone*, though he be infinitely precious in himself, and in the eyes of the Father, and precious to him that believeth, *yet he is disallowed indeed of men, yea, and of the builders also*; or all that are no more than men; or judge, and act no otherwise than men, who favour the things of men: He is of them disallowed, as opposed to chosen and precious; that is, he is refused and reprobated of them, and looked upon as a vile one. Or, as the Prophet rendereth it, to which it may seem the Apostle referreth; *he is despised and rejected of men, he hath no form or comeliness in their eyes.* 1 Pet. 2. 4. with Isa. 52. 2, 3. It is therefore of necessity, to the end we receive him, and those inriching excellencies in him, that we *buy* them, in selling all that we have, our sins and vanities. ——

2. That we may injoy this *gold* and *white raiment*, needful it is that we sell all that we have, and so buy them, because our sins and vanities, not only indispose and hinder

der us from receiving Chriſt and his riches, and durable clothing, and fill us with enmity there-againſt, and alienation there-from; but alſo our affectionate retaining, and cleaving with purpoſe to our ſins and idols, after the grace of God bringeth ſalvation to us, rendereth us unworthy of him; and we thereby provoke him to withhold himſelf, and what is ſpiritually good, from us. *Jer.* 5. 25. He is not worthy of him who preferreth any thing before him; ſo much our Saviour ſaith concerning thoſe who, when they were bidden, refuſed to come: The King of glory, when the feaſt was actually prepared in Chriſt, *ſent forth his Servants, ſaying; tell them which are bidden; Behold I have prepared my dinner, my Oxen and Fatlings are killed, and all things are ready, come unto the feaſt: But they made light of it, and went their ways, one to his Farm, another to his Merchandiſe; and another had married a Wife,* and therefore his plea is, *he cannot come; of theſe he ſaith, they which were bidden were not worthy:* They acted moſt unſeemly and fooliſhly, in refuſing ſuch a bleſſed and rich feaſt, for ſuch vain and unprofitable things; their refuſal was unſuitable to, and unworthy of ſuch grace teſtified and manifeſted to them; and thereby they deprived themſelves of good, and ſo provoked the King to anger, that he profeſſeth none of thoſe unworthy refuſers ſhall taſte of his proviſion. *Matt.* 22. 1—8. *Luk.* 14. 16—24. *He that loveth Father or Mother more then Chriſt is not worthy of him; and he that loveth Son or Daughter more then him, is not worthy of him; And he that taketh not his Croſs and followeth after him is not worthy of him.* Matt. 10. 37, 38. God hath crowned his Son, who by his grace taſted death for every man, with glory and honour; and hath given unto him the preeminence in all things, and amongſt all perſons: For it hath pleaſed the Father that in him ſhould all fulneſs dwell. *Col.* 1. 18, 19. *He*

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is the chiefest of ten thousands; one whom God hath preferred before all persons in Heaven and Earth; and whom he hath glorified with his own self with the glory which he had with him before the world was. 'He is 'more precious then Rubies, and all the things we can de-'sire are not to be compared unto him: He is more excel-'lent and glorious then the mountains of *Prey*: In him he hath prepared for us all the treasures of wisdom and knowledg: Sound wisdom is his, and in him; He hath brought in everlasting righteousness; and this is prepared of God for us in him: He hath obtained for us durable riches, unsearchable riches of grace and glory. God hath given to us eternal life, and this life is in his Son: Yea, in him are prepared all spiritual blessings, in whom dwelleth all the fulness of the Godhead bodily. And he as become such an excellent one, and as thus furnished, is giving himself to us in his Gospel, and with himself all things, that we might, for the excellency of the knowledg of him, suffer the loss of all things, and count them but dung and 'dogs-meat, that we might win him, and be found in him. Now then, doth not this render a man unworthy of him, that shall preferr his own wisdom which is brutish; his righteousness which is filthy; his works which are empty and unprofitable; his glory which is vain; his *Mammon* which is false, and uncertain; and his pleasures which are sinful, and but for a little time to be injoyed: before him who is altogether lovely, only satisfying, and inriching; and who rendereth, and maketh them eternally happy and blessed that receive and retain him? Do not such men by observing lying vanities, forsake and deprive themselves of their own mercy? *Jona* 2. 8. Are they not unworthy of him, and worthy of the severest punishment, that trample under foot the Son of God; and count the blood of the covenant a common and profane thing?

Heb.

Heb. 10. 29. Is not their ſin herein like unto, and yet much greater then was the ſin of *Eſau*, who for one morſel of meat ſold his birthwright? *Heb.* 12. 16, 17. Is not this juſtly the condemnation, the cauſe of mens condemnation, that Chriſt the true light hath come; 'and 'men loved darkneſs rather then light? to wit, preferred their ſins and idols before Chriſt, in whom God hath taken up all his well pleaſedneſs; and whom he hath ſo loved that he hath given all things into his hand. *Ioh.* 3. 19, 35, 36. Is not men's iniquity herein like that of the *Jews*, who would not have this man to reign over them, but rejected Chriſt, and preferred a murderer before the Prince of life? *Acts* 3. 14, 15. And are not they unmeet for, and unworthy of him, who, when called to the waters, wine, milk, bread, that which is good, fatneſs, to a feaſt of fat things, refuſe this; becauſe it muſt be bought, though without money and price; and yet willingly ſpend and weigh money for that which is not bread; and labour for that which ſatisfieth not? *Iſa.* 55. 1, 2, 3. Surely this is great unworthineſs and unthankfulneſs; a moſt fooliſh and unkind requital of his goodneſs, who in his love and pity hath redeemed us, and is now calling us to the injoyment of himſelf by his grace; and it muſt needs provoke the God and Father of our Lord Jeſus Chriſt to anger, that men ſo lightly eſteem the Son of his love, as to prefer lies before him who is the truth; and empty appearances before the ſubſtance: Yea, they ſhall all be damned perſiſting herein, who believe not the truth, but have pleaſure in unrighteouſneſs. 2 *Theſ.* 2. 10—12. How ſhall they eſcape who neglect ſo great ſalvation? *Heb.* 2. 3. Them that honour him, who give unto him the precedency and preeminence in all things, to whom the Father hath given it, he will honour: But thoſe that deſpiſe him, who prefer Wives, or Children, or their own wiſdom, or righte-

righteousness, or lives before him, shall be lightly esteemed. *Mark* 10. 29, 30. 1 *Sam.* 2. 30. *O Lord the hope of Israel,* saith the Prophet, *all that forsake thee shall be ashamed; and they that depart from me, shall be written in the Earth* (not in Heaven) *because they have forsaken the Lord the fountain of living waters.* Jer. 2. 10–13. & 17. 13. & 18. 14, 15. Oh! That this may be so considered by us, that we may not render our selves so foolish, and demean our selves so unworthily, as to love other things rather then him, which is hatred of him! *Joh.* 3. 19, 20. But that we may so consider his infinite and incomparable worthiness, that we may hate all for his sake, that we may gain him, and be made partakers of him, and may abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming. ——

3. Yea, it is needful this *Gold,* and *White raiment* be bought in the present time, and opportunity; therefore this gracious and faithful counsellour instructeth us to do it in the present time; *I Counsel thee to buy,* &c. *Behold, now is the accepted time, behold now is the day of Salvation.* 2 Cor. 6. 1, 2. Now is the Mart, as it were, in which these inriching commodities are set to sale, and may be had and bought by us: And if the present opportunity be neglected, and let slip by us, we may deprive our selves hereof, and be guilty of the greatest folly and madness imaginable. They were truly called foolish Virgins, and were so with a witness, who slumbred and slept when there was an opportune season for buying; *and afterwards while they went to buy, the Bridegroom came, and those that had formerly bought, and were ready, went in with him; and the door was shut, and these foolish ones were excluded.* Matt. 25. 6—12. What cause have we therefore to watch, and redeem the time, *for we know neither the day, nor the*

hour when the Son of man cometh? Matt. 25. 13. Certainly our life-time is the only time allotted us for buying; *In the grave whither we are going, there is no work, nor device, nor wiſdom, nor knowledg.* Eccleſ. 9. 10. The night is then come when no man can work; and our times are in the hand of the Lord, and not in our own: There is no man hath power over the ſpirit to retain the ſpirit, and there is no diſcharge in that war; but when he pleaſeth, he can take away our breath, and then we return to our duſt, and in that day all our thoughts periſh. Oh! that we may therefore ſeek the Lord, and this *gold* and *white raiment*, while he and it may be found; and whatever our hand findeth to do, let us do it with our might. *Iſa.* 55. 6. *Eccleſ.* 9. 10. To day if ye will hear his voice harden not your hearts. *Strive now to enter in at the ſtraight gate, for many ſhall ſeek to enter in, and ſhall not be able.* Luk. 13. 24. Go to then ye that ſay, to morrow we will buy, we will ſeek after thoſe heavenly treaſures when we have more convenient ſeaſon; Whereas you know not what ſhall be on the morrow; for what is your life? It is even as a vapour that appeareth for a little time, and then vaniſheth away; but now hear counſel, this gracious and needful counſel, and be wiſe, and refuſe it not: And do like that wiſe man ſpoken of. *Matt.* 13. 44. *The kingdom of Heaven is like unto a treaſure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth, and ſelleth all that he hath, and (preſently) buyeth that field:* So let us do, *Walk we circumſpectly, not as fools, but as wiſe redeeming the opportunity, becauſe the days are evil.* Epheſ. 5. 15, 16. Let us in the preſent ſeaſon, and perpetually while we are here in this world, buy the truth, even Chriſt, and thoſe unſearchable riches of him, with a relinquiſhing, and parting with all that we have; though they are never ſo gainful to us, or amiable and lovely in

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our eye; and in ſo doing we ſhall be made partakers of him who is infinitely better then all we have to ſell for his ſake. ——

And this whole inſtruction as thus ſpoken unto, and conſidered by us, *viz. That to the end we partake of Chriſt, and thoſe inriching and heavenly treaſures in him, it is needful we buy them, with ſelling all that we have, though they appear never ſo goodly and deſireable*; may be of uſefulneſs to us. ——

1. To ſhew unto us the Reaſon why the flock of Chriſt is ſuch a little flock, and ſo few heartily joyn themſelves unto him; it is becauſe they that will receive him, and be his Diſciples, muſt ſell all that they have, which many will not do: If men might have him and keep their ſins and idols alſo, many would flock unto him, and be followers of him. Yea, many there are who call themſelves, and are called Chriſtians, who only cleave unto him by flatteries; and are not indeed, and in truth united to him as their head, nor built on him as their foundation, and ſo are not of his flock in a peculiar conſideration: But they are like thoſe we read of, who would eat their own bread, and wear their own apparel, only they would be called by his name, to take away their reproch. *Iſa.* 4. 1. The ſtraitneſs of the gate is ſuch that they are not willing to paſs through it; and this is that which maketh it ſo ſtrait: There is room enough for any man to enter, but in entring he muſt leave all his own things behind him, as hath been ſaid: And becauſe of this, many unreaſonably take offence at Chriſt, and will not come unto him that they may have life. *Joh.* 5. 39. 40. *Wide is the gate, and broad is the way which leadeth unto deſtruction*; A man in walking therein may hold faſt deceit, and follow after, and ſerve his luſts and abominations, his ſurfetting, drunkeneſs, uncleanneſs, covetouſneſs, hatred, malice, vain-

glory, his own righteousness, &c. *And many there be thereforewhich go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.* Matt. 7. 13, 14. Yea, many there be that are willing to part with some things, yea, with many things; but yet there is some proper evil, or way of iniquity which doth more easily beset them. *Heb.* 12. 1. And which is most delighted in by them, which they still retain, and will not let go, and part with, that they may win Christ, and be found in him. *Herod heard John Baptist, knowing that he was a just man, and an holy, and observed him; and when he heard him he did many things, and heard him gladly.* Mark 6. 20. But still he held fast his beloved iniquity; he would not put away his Brother's wife, but because *John* told him, it was not lawful for him to have her, he laid hold on *John*, and put him in Prison, adding this above all his evils; and would have put him to death before he did, but that he feared the multitude. *Matt.* 14. 2—10. *Luke* 3. 19, 20. The young man that came to our Saviour, and said unto him, *Good Master, what good thing shall I do that I may have eternal life*; He had done many things also, and it might have been thought he would not have stuck at the straitness of the gate. But yet when our Saviour saith, 'One thing thou lackest yet, 'sell all that thou hast, and give to the poor, and thou 'shalt have treasure in Heaven, and come, and follow me; 'when he heard this he went away very sorrowful: for he 'had great possessions. *Matt.* 19. 16—24. *Mark* 10. 17—25. *Luke* 18. 18—27. So it is with many others also; When the glad tidings of the Gospel are first declared to them, they are ready to wonder at those gracious words; and they are unto them as a lovely Song of one that can play well on an Instrument, and hath a pleasant voice; yea, possibly the Gospel may have some impression upon them,

them; and they are made willing to part with ſome evils thereby; and yet when this Goſpel ſheweth them the neceſſity of parting with all reproved, and beginneth to draw them out of their elements, they then forſake the Lord the fountain of living waters. How zealous did thoſe *Jews* appear to be who took ſhipping, and followed Jeſus, as if they had been regardleſs of their own outward affairs and concernes! And how were they inquiring of Chriſt what they ſhould do that they might work the works of God, *that they might have that meat which endureth unto everlaſting life*! And praying him, *Lord, evermore give us the bread of life:* And yet when he told them what it was, becauſe it did not anſwer their expectation, but reproved them, and their other feeding, how many were offended at Chriſt, and went back, and walked no more with him. *Joh.* 6. 24—34—66. *This is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were* (and were diſcovered by the light to be) *evil: For every one that doth evil hateth the light, neither cometh he to the light, leſt his deeds ſhould be reproved and diſcovered.* Joh. 3. 19, 20. Let this be conſidered by us, that we miſcarry not alſo after the examples of others, which are recorded for our admonition. ——

2. In that they that will have Chriſt, and the unſearchable riches and righeouſneſs of him, muſt buy them, with ſelling all that they have, this ſheweth unto us the miſtake of many in their thoughts of the Doctrine of the Goſpel. How many are there that think and ſay, this Doctrine of the Goſpel is a ſmooth, eaſie Doctrine, a Doctrine of looſneſs, and licentiouſneſs? If, ſay they, Chriſt died for all, Then men may live as they liſt, and do whatſoever is right in their own eyes, and yet they ſhall be ſaved. It ſeemeth by their thus ſpeaking they conclude, thoſe that Chriſt

Christ died for may live as they list; And so the Elect, as they call them, for whom only, they say, he died, may do whatsoever is good in their own eyes. Oh miserable mistake! How ignorant are such persons of this sound Doctrine, which is a Doctrine according to godliness? This Doctrine indeed proclaimeth liberty to us, and calleth us to liberty, a gracious, and glorious liberty; only not to liberty for an occasion to the flesh. *Gal.* 5. 1, 13. It proclaimeth unto us a liberty from sin, not to sin: for this is a cursed liberty; and yet it is that which their Doctrines make way for, who are enemies to the grace of God in Christ to the world of mankind, while they would lay it upon and charge others with it. But herein Christ's Gospel meeteth with no other use in the world then himself did while he was here in his personal ministration. The zealous ones amongst the *Jews* did falsly accuse Christ with being a vicious person; the men of that generation, those who were the men of the times then, they said of the Son of Man, *Behold a gluttonous person, and a wine bibber, a friend of Publicanes and sinners:* But saith he, *Wisdom is justified of all her Children.* All the Children of Christ and the Gospel know, that this is but a slander. *Luk.* 7. 31—35. *Matt.* 11. 16—19. There is no other Doctrine besides, that so sheweth the vileness of sin, and necessity of our being washed therefrom in the blood of Christ, as doth this Doctrine of the Gospel: *For the grace of God that bringeth Salvation to all men, hath appeared, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world.* Titus 2. 11—14. 2 Cor. 5. 14, 15. Rom. 5. 18. with chap. 6. 1—3. But this slander of theirs is the issue of their ignorance and prejudice; and what better fruit can be expected from such evil and bitter roots?

3. This

3. This inſtruction may alſo ſhew unto us the great evil of thoſe that deny that Chriſt hath died for all, and by the grace of God taſted death for every man; for theſe render it impoſſible for the greateſt part of men to be made partakers of that durable riches and righteouſneſs in Chriſt. The Doctrine of the Goſpel maketh the gate unto life ſtrait enough, and yet no ſtraiter then is needful; *But theſe ſhut up the kingdom of Heaven againſt men, and neither enter in themſelves, nor ſuffer them that are entring to enter.* The little finger of this Doctrine is heavier then the loyns of the Goſpel to the greateſt part of man kind. Nay, indeed as with reſpect to one part of men, there is no ſtraitneſs in the gate at all; and with reference to the other, and greateſt part, there is no gate open for them at all, were their doctrines as true, as they are counted by many: But theſe herein are falſe witneſſes of God, and like the evil ſpies that brought an evil report upon the Land of *Canaan*, and thereby diſcouraged the hearts of many of their brethren: Take we heed and beware of thoſe evil and pernicious doctrines that cauſe to err from the words of knowledg, and way of truth. ——

4. Seeing we cannot have theſe heavenly commodities without buying, in ſelling all that we have; let us ſeriouſly conſider the excellency of them, that we may be made willing to let go all things as loſs and dung for the excellency of the knowledg of them, that we may be made partakers of them: For the great and eternal worth, and excellency of theſe conſidered, will make this yoke eaſy, and this burden light. And this leadeth us to the laſt inſtruction propounded to be conſidered by us. —— *viz.* ——

4. That to the end the wretched, and miſerable, and poor, and blind, and naked may buy this *gold tried in the fire*, and this *white raiment* here commended to us; it is good

good and needful for them *that they anoint their eyes with eye salve that they may see.* —

This, though the last mentioned and counselled unto, is surely needful to the former; *for without knowledg the soul cannot be good. Prov.* 19. 2. How should any man so highly prize any commodity, as to part with all his substance for it, that seeth no worth or excellency in it? And how should Christ's Angels and Churches part with all they have for those heavenly treasures, if they see no beauty in them why they should desire them? There is no earnest desire after, or high prizing of that which we are ignorant of, and see no worthiness in.

Now then in this Instruction here propounded, we shall speak unto these three things contained therein, which may be usefully, and profitably considered by us. — As to say. —

1. That Christ's Angels and Churches may be blind, and ignorant of the excellency of Christ, and those treasures in him. —

2. That there is *eye-salve* prepared for such blind ones also, wherewith anointing their eyes they may see. —

3. That to the end they *buy* Christ, and that in him, it is needful they anoint their eyes herewith, that they may see. —

1. That Christ's Angels and Churches may so depart from him, as to become blind and ignorant of the excellency of Christ, and of those treasures hid in him: Thus it appeareth here in this place, in which our Lord saith to the Angel, *Thou art blind*; and counselleth every one that hath an ear, to hear what the spirit saith to the Churches; as intimating, this was spoken to them all for their admonition; and that it might so befall them also, if they did not look diligently lest they failed of, or fell from the grace

of

of God. God's people may become fooliſh, and not know him, they may be ſottiſh children, and have no underſtanding. *Jer.* 4.22. Yea, the Paſtours may become brutiſh, and not ſeek the Lord. *Jer.* 10. 19—21. The blindneſs here ſpoken of is not the being deſtitute of natural, or artificial wiſdom, the wiſdom of this world; for this men may have, and yet be ſufficiently blind in this conſideration we have to ſpeak of; *for the wiſdom of this world is fooliſhneſs with God. Where is the wiſe? Where is the Scribe? Where is the diſputer of this world? Hath not God made fooliſh the wiſdom of this world?* 1 Cor. 3.19. and chap. 1.18—21. But the blindneſs here ſpoken of is, a being without the wiſdom that is from above, a being deſtitute of ſpiritual underſtanding; And ſo this Angel was blind, if not wholly, yet in a great meaſure; and in ſo great a meaſure as that our Saviour, the wiſdom of God ſignifieth that he was blind. Thoſe that are watchmen amongſt God's people, and who have high conceits of themſelves for knowledg, and piety, may yet have their eyes blinded with darkneſs. *His watchmen*, ſaith the Lord, *are blind*; they are all ignorant; there may be blind guides, blind leaders of the blind, and how ſad is it when it is thus? *Then ſurely their leaders cauſe them to err, and they that are led of them are deſtroyed?* Iſa 56.10. & 3.12. & 9.16. Matt. 15.14. & 23.24. Jer. 2.8. This Angel and Church might be in ſuch a condition as the Apoſtle *Peter* ſpeaketh of when he ſaith, He that lacketh theſe things (to wit, theſe great and precious promiſes miniſtred in and with the Goſpel; he in whom theſe are not, and abound not, dwell not richly; ſo as he addeth not to his faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godlineſs; and to godlineſs brotherly-kindneſs; and to brotherly-kindneſs charity; ſuch an one) is blind, and cannot ſee afarr off;

he is poreblind: He may see some things near hand, but he is so blind he cannot see these things afarr off; he cannot see within the vail; he cannot see into Heaven where Christ is, nor those things above where he sitteth. *Deut.* 30. 11, 12. *Col.* 3. 1. Nor that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ: And the reason of that blindness the Apostle speaketh of, and of this our Saviour chargeth this Angel and Church with, and reproveth them for, may be one; to wit, the forgetting that they were purged from their old sins; letting slip what they heard from the beginning, to wit, that Christ died for the sins of *Jews* and *Gentiles*, and so of all men, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures: Whereby Christ purged our old sins, our first sin, and sinfulness, and through the knowledge whereof he washed our hearts from an evil conscience, and spake peace to us and made us free: Had they kept this in an hearty believing remembrance, they had been saved, and preserved from this blindness; and they should have continued in the Son, and in the Father: But receiving and entertaining a forgetfulness of this purgation, and of the means whereby it was effected, this contracted blindness to them. 2 *Pet.* 1. 3, 4—8, 9. 1 *Cor.* 15. 1—4. 1 *Joh.* 2. 24—27. 2 *Joh.* 6. And this blindness of theirs appeared, and was evident in two things: (and wherever these things are found, doubtless they are in some measure blind, and so in the condition of this Angel and Church) That is to say,

1. They were grown lukewarm, as hath been said, and did not so perceive the preciousness of Christ as to be zealous and fervent in seeking after him, that they might win him, and be found in him: In letting slip the word of the

the beginning of Chriſt, the viſion of all, the God of this world had blinded their minds, that they did not ſo diſcern the beauty and comelineſs of Chriſt, as to cry after the knowledge and injoyment of him, and thoſe ſpiritual and eternal bleſſings in him; but they were grown remiſs, and indifferent: Thoſe that in ſeeing ſee, and keep in their view the excellency of Chriſt, are far from this diſtemper: To them that believe, he is precious. 1 *Pet.* 2. 6. As new born babes deſire the breaſt, ſo they earneſtly deſire after more acquaintance with, injoyment of, and conformity unto him. 1 *Pet* 2. 2—4. And they are even ſick of love, and reſtleſs in their ſpirits after him: As the hart panteth after the water brooks, ſo their ſouls pant after him; they are even conſumed with deſire, and nothing will ſatisfy them but him; Whom have they in Heaven but he? and there is none on earth they deſire beſides him. *Pſal.* 42. 1, 2. & 84. 1, 2. & 63. 1, 2. & 73. 25. *Cant.* 2. 3—5. Their ſoul followeth hard after him, and their zeal even conſumeth them, and leadeth them to long, and inwardly breath after, and earneſtly luſt for him, who is the chiefeſt among Ten thouſands. *Pſal.* 63. 3—8. With their ſoul they deſire him in the night, yea, with their ſpirits within them they ſeek him early. *Iſa.* 26. 7—9. But contrarily, it is a certain evidence of blindneſs, when perſons are grown ſo heartleſs and indifferent, that they content themſelves, without him; and deny, or delay to give entertainment to him; when he ſtandeth at the door, and knocketh for admiſſion, as it was with theſe. *Rev.* 3. 20. When men by obſerving lying vanities forſake him, and will none of him; when they preſer their works, riches, righteouſneſs, luſts and vanities, before him, and thoſe excellent treaſures in him, which only will truly inrich, clothe, ſatisfy, and adorn them; it appeareth evidently to him who knoweth all things, and to thoſe who have

their understandings opened, that ignorance and darkness hath blinded their eyes. *Isa.* 52. 13, 14, 15. So much the Apostle saith concerning the *Galatians: O foolish Galatians*, saith he, *who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth*, &c. *Gal.* 3. 1. It was evident that they were become foolish and blind, and that some person or persons had cast a mist before their eyes, in that they were removed from Christ, and that grace in him; and did seek righteousness, and sanctification elsewhere, and indeavoured to perfect by the flesh that which was begun by the spirit: When Christ was first displayed before them, he was then so excellent in their eyes, that they turned unto him from their sins and idols; they did run well; for they did run unto him for all wisdom, righteousness, and strength, because of the Lord his God, and for the Holy one of *Israel*, who had glorified him. Oh then what blessedness did they meet with, and speak of, in Christ! But afterwards letting slip the preaching of the Cross, they turned again to weak and beggerly elements: And on this account the Apostle calleth them foolish ones, blind ones, and bewitched persons; it appeared evidently their eyes were blinded, or otherwise they would have kept their first esteem, and high prizing of Christ. *Gal.* 3. 1—5. & 4. 8, 9, 13—15. & 5. 7. with, *Isa.* 55. 1—5. So also it was too much with this Angel and Church; they were blind, and it appeared that they were so, in that they shut out Christ when he knocked for entrance, and undervalued him: And we may safely conclude as with respect to our selves, and others, that blindness hath happened to us in a great measure, when our love to, and zeal for Christ is gone, and we are grown lukewarm. ——

2. It appeared also and was evident that they were blind,

blind, because together with their low esteem of Christ, they had high thoughts, and conceits of themselves, and of the goodness of their condition without him, and of their knowledge, parts, gifts, righteousness, and integrity: *They said they were rich, and increased with goods, and had need of nothing*; when as in truth it was far otherwise with them; *for they were wretched and miserable*, &c. They conceited they knew, and were ready to say they were wise, and the Law of the Lord was with them, when as indeed they were brutish and foolish. *Jer.* 8. 7, 8. This was an undoubted evidence of their blindness, and is so of any man's, when he beginneth to be so well thoughted, and highly conceited of himself. Truly those that walk in the light as God is in the light, they are helped to see, and bewail their shortness in every thing; and while they hear songs, even glory to the righteous, they are ready to cry out, our leanness, our leanness, woe unto us, the treacherous dealers have dealt treacherously with us; yea, the treacherous dealers have dealt very treacherously. *Isa.* 24.16. They are ready with shame to complain, that they are more brutish then man; and that they have not the understanding of a man; that they have neither learned wisdome, nor have the knowledge of the holy. *Prov.* 32: 2, 3. *Job* 26. 14. 1 *Cor.* 13. 9—12. They are ready to confess and acknowledge, that they have not yet attained, neither are already perfect (as to attainment) but they follow after, if that they may apprehend that for which also they are apprehended of Christ Jesus: They count not themselves to have apprehended, *&c. Phil.* 3. 11—16. Yea, the nearer the light they come, the more they see their vileness, readiness to halt, insufficiency to any thing that is good, uncleanness and pollution; so that they even abhorr themselves in dust, and ashes; and cry out as persons undone, because of their great uncleanness,

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and manifold defilements: Their comelineſs is even turned into corruption, and they retain no ſtrength at all. 2 *Cor.* 3. 5. *Pſal.* 38. 17—19. *Job.* 40. 4, 5. & 42. 5, 6. *Iſa.* 6. 3—5. *Dan.* 10. 8—16, 17. *Rev.* 1. 17. As perſons made ſenſible of their ſhortneſs of the knowledge of him, and conformity unto him, they cry out; Open our eyes, give us underſtanding, teach us thy law graciouſly; unite our hearts to fear thy name: Waſh us throughly from all our iniquities, *&c.* *Pſal.* 119. 18—20. 33. 34—37. 129, 130. & 130. 7, 8. & 86. 7. It is therefore an evidence without controverſy, of mens great blindneſs and ignorance, when they have ſuch an overweening conceit of themſelves, and of their knowledge, fulneſs, and ſufficiency, of their goodneſs and uprightneſs, as had this Angel and Church. Such perſons are like to the *Phariſees* of old, who were very pure in their own eyes, and had ſome kind of righteouſneſs, and appeared righteous before men: They had very high thoughts of themſelves, as if they where whole, and knowing perſons, and needed nothing; hence ſome of them ſay, *are we blind alſo?* As if it were an hainous thing to ſuppoſe ſo of them. *Joh.* 9. 40. And one of them in ſpeaking to Chriſt ſaith, *Maſter, thus ſaying thou reprocheſt us alſo.* As if it were a reproch to them to be ſuſpected as, or reproved for, being guilty of ſuch evils as were juſtly charged upon them. *Luk.* 11. 44, 45. Thus alſo it is with many perſons that have had ſome underſtanding of the grace of God in Chriſt to mankind; as they begin to leſſen, and abate in their love to, and eſteem of Chriſt; ſo together here-with, they think unſoberly of themſelves, and are puffed up with conceits of their knowledge, integrity, and upright-heartedneſs; when as indeed this is nothing elſe then the fruit and evidence of their blindneſs and ignorance. Nay generally, ſuch as deſerve moſt to

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be reproved and blamed; and who give too frequently occaſion to the adverſary to ſpeak reproachfully of that worthy name called upon them, they are the forwardeſt in proclaiming their own goodneſs, and moſt tender of their reputation, and moſt incenſed againſt ſuch as are ſeeking and purſuing their good: As if the God of this world had blinded their minds, that they might the more ſecurely go on to their own deſtruction. And ſurely, as hath been ſaid, ſuch like goodly thoughts of themſelves; as were found with this Angel and Church, are an evident demonſtration that they are blind; and profeſſing themſelves to be full, and wiſe, they become ſtill more fooliſh and brutiſh: And expoſe themſelves to that great judgment of being ſpued out of the mouth of Chriſt. ——

And this conſideration that Chriſt's Angels and Churches may, after they have been inlightned into the knowledge of the truth, become blind again, as it fared with this Angel and Church, may be of uſefulneſs to us all. ——

1. To admoniſh us, not therefore to follow any as our guides, becauſe they are of the Church of Chriſt, yea, though they are Angels therein; for it is poſſible, though their eyes have been opened, yet by letting ſlip what they have heard, they may become blind again: *And if the blind lead the blind, both will fall into the ditch.* Matt. 15. 14. Nay, it is certain they are blind if they be grown lukewarm, and remiſs, and ſit looſe from Chriſt, or ſhut him out; and together herewith are lifted up with pride, and high thoughts of their knowledge, fullneſs, attainments: Concerning ſuch it may be ſaid; hearken not to the words of theſe Prophets, they make you vain, *they ſpeak a viſion of their own heart, and not out of the mouth of the Lord.* Jer. 23. 15, 16. When once the viſion of all

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is unto them as the words of a book that is sealed; and they have no knowledge of, or delight in it: When Christ, who is therein witnessed of, and lifted up, is disallowed, and sleighted by them; and they conceit themselves well enough without him; it is a certain evidence and sign that they are blind, their eyes are covered and closed; and how should we then safely follow them? *Isa.* 28. 12—16. & 29. 9—11. Let us remember them who have spoken unto us the word of the Lord, and follow their faith unto whom Christ is precious; and consider them, the end of whose conversation, in all they are exercised unto, is *Jesus Christ the same, yesterday, and to day, and for ever.* Heb. 13. 7—9.

2. Seeing they may become blind who have been inlightened into the knowledge of the truth; let us examine our selves, and search and try our hearts and ways, whither it be not so with us: These things are written for our instruction and learning, upon whom the ends of the world are come: Let us not think we have ever the more a good understanding, because we think and say, *we are rich*, but rather suspect our selves, if such a vain thought lodge within us: *For if any man think he knoweth any thing, he knoweth nothing yet as he ought to know: But if any man love God in Christ, if his heart cleave unto him with full purpose the same is known and owned of him.* 1 Cor. 8. 1—3. There is indeed a great boast of knowledge in the world in these last days, and men have high conceits of themselves, and of their riches and fullness; but, Oh that, notwithstanding their crying up of their knowledge, and the goodness of their condition, it appear not at last that they are blind, and foolish, and destitute of love to Christ, and that *gold and white raiment* which he hath to sell! Yea, let us all be jealous of our selves; and let us not be high-minded, but fear: Doubtless if once we think we are

Lords,

Lords, and come not continually unto Chriſt, we are not ſuch perſons as we conceive our ſelves to be, but darkneſs hath blinded our eyes: And if we be convinced it be thus with us; and to the end we may know what condition we are in. ——

3. Be we all exhorted to liſten to the counſel here given unto us by this wiſe and gracious counſellour, to wit, let us *anoint our eyes with Eye-ſalve, that we may ſee*: And that we may ſo do, is to be ſeen in the next place —— *viz.* ——

2. That there is *Eye-ſalve* alſo prepared for them that are blind, wherewith *anointing* their eyes they may ſee. We have ſeen before, that there is *gold tried in the fire, for thoſe that are wretched, and miſerable, and poor: And white raiment for naked ones, wherewith they may be clothed, ſo as the ſhame of their nakedneſs may not appear.* And here is ſignified to us, that there is *Eye-ſalve* alſo to be had, to cure and heal the blindneſs of the eyes. In Chriſt, as declared in the teſtimony, there is all compleatneſs prepared for us, for ſupplying all our wants, and healing all our diſeaſes. *Pſal.* 103. 1—3. *Coloſ.* 2. 3. 9, 10. In that feaſt which is prepared by means of the marriage of our Nature to the Divine Nature, in the perſon of the word, the Son of God; there is a compleat proviſion for us poor, empty, miſerable, diſeaſed creatures: And hitherto are invited, not only the poor, and the maimed, and the halt, but the blind alſo: For therein there is cure and healing for them. *Matt.* 22. 1—4—8. *Luk.* 14. 16—21. The father hath ſo loved the Son, that he hath given all things into his hand, into his poſſeſſion, and diſpoſe. *Joh.* 3. 35. And though it be marvellous in our eyes, and hath been wondred at, that the *blind* ſhould receive their ſight; yet it is eaſy with him unto whom all power is given both in Heaven, and on earth. *Matt.* 15. 30, 31. &

28. 18. Though there be no healing medicine among men, yet he can heal this disease also, no word is impossible unto him. *Jer.* 30. 12–17.

But before we come to speak to this Instruction particularly, it may be useful to consider and give Answer unto this Question, which may reasonably be propounded. *viz.*

Quest. *Why doth the Amen, the faithful and true witness, counsel this Angel and Church to buy of him Gold, and White raiment; and not also this Eye-salve? wherefore is the Phrase here altered? He had said. I counsel thee to buy, as with respect to the two former particulars; and now the Phrase is changed, and here he saith, anoint thine eyes, &c. What may the Reason hereof be?*

Answ. 1. In general we may say, doubtless there is good reason for it, though it be hidden from me, who am such a babe, and so unskilful in these things: For there is not the least word, variation, or change, made use of in the Scripture by the Spirit of God, but it is so used and done in much wisdom, and upon weighty accounts, all the words of whose mouth are in righteousness, and given forth in judgment: And therefore oftentimes called judgment, and judgments. *Isa.* 51. 4. *Psal.* 105. 5. And hence I believe, though I may not see wherefore, that there is good cause for the altering the manner of expression here in this part of the counsel: And had I more anointed mine eyes with this *eye-salve*, I might have better seen the cause, so as to have been helpful to others, in giving a satisfactory Answer hereto. But,

2. More particularly; I conceive, as hath been intimated before, that though this part of the counsel be placed last in the order of words, yet it is first to be received

ceived and obſerved in order of nature; for how can we ſo highly value this *gold and white raiment*, as to buy, in ſelling all that we have, unleſs we firſt in ſome meaſure ſee the worth and value thereof? Now, therefore this *Eye-ſalve* is brought unto us preventingly, and we are inſtructed to *anoint our eyes* herewith, before it be required of us to buy: The eye muſt firſt be opened, before we can turn from *darkneſs to light, and from the power of Satan unto God.* Acts 26. 18. It cannot reaſonably be expected from us, that we ſhould forſake all we have, or be ſaved from our ſins and idols, until our eyes be opened, and we ſee, and have found this treaſure: Hence that call, *Look unto me, and be ye ſaved,* to wit, from your iniquities and vanities; but firſt, *look unto me,* ſaith *Iſa.* 45. 22. *The kingdome of Heaven is like unto a treaſure hid in a field, the which when a man hath found he hideth; and for joy thereof goeth and ſelleth all that he hath, and buyeth that field:* But firſt, before he buyeth, in ſelling all that he hath, he findeth it, and diſcerneth and perceiveth the excellency of it, ſo as it cauſeth joy unto him. *Matt.* 13. 44—46. *Prov.* 31. 16. So here; this Angel and Church is inſtructed without, and before buying to *anoint their eyes*; and then, and to that end, that they buy thoſe unſearchable riches, and invaluable treaſures of Chriſt Jeſus, which are here ſet before them, and the excellency whereof is propounded to them. ——

Now then in ſpeaking unto this Inſtruction, we ſhall inquire into and ſhew. ——

1. What are *theſe eyes* of theirs here ſpoken of, and which they are called upon to anoint? ——

2. What is *this Eye-ſalve* here commended to them, wherewith they ſhould anoint their *eyes*? ——

3. What is this *anointing the eyes* which is here called for, and counſelled unto? ——

4. Shew, That this is prepared for them, and brought unto them, that they may anoint their eyes herewith. —

1. What are *theſe eyes* of theirs here ſpoken of, and which they are called upon to anoint? —

To this we may ſay; Not their outward or bodily eyes: For here the holy Spirit ſpeaketh of ſpiritual things, as hath in ſome meaſure been ſhewn. And it appeareth their blindneſs was not upon the bodily eye, becauſe they would then have known it: But of theſe he ſaith, *thou knoweſt not that thou art blind.* They were inſenſible of their miſery; which very rarely, if ever, perſons are of their outward blindneſs; unleſs ſuch as are wholly bereaved of judgment: But there are other eyes, to wit, thoſe of the ſoul, the mind, or underſtanding of a man; that faculty of the ſoul whereby a man may ſee, when it is opened, ſuch things as the bodily eye cannot diſcerne: And of theſe inward eyes our Saviour here ſpeaketh: *Their underſtandings were darkened.* Epheſ. 4. 18. *Their minds were blinded.* 2 Cor. 4. 4. & 3. 14. Theſe eyes are called, *the eyes of the underſtanding.* Epheſ. 1. 18. Of theſe *eyes* our Saviour ſpeaketh, when he ſaith to his Diſciples; *perceive ye not yet, neither underſtand? Have ye your hearts yet hardened? Having eyes ſee ye not? — How is it that you do not underſtand?* Mark 8. 17—21.— And of theſe eyes the Apoſtle meaneth, when he ſaith to the *Galatians*; *who hath bewitched you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth crucified, among you?* Gal. 3. 1. He was never crucified in the view of their bodily eyes, for he was crucified at *Jeruſalem*; but he was ſet forth crucified before the eyes of their underſtanding in the glorious Goſpel. Theſe eyes may be ſufficiently blind and dark as with reſpect to ſpiritual things, though the bodily eye be never ſo quick-

ſighted;

ſighted; and though a man may be rich in the knowledg and ſight of natural or moral things: So it was with this Angel and Church; and therefore this gracious and faithful Counſeller inſtructeth, and counſelleth them to *anoint their eyes*, to wit, of the underſtanding, with this *Eye-ſalve*.

2. What is this *Eye ſalve* here ſpoken of, and commended to them, by this faithful and true Witneſs?

This alſo is to be underſtood in a ſpiritual conſideration; and hereby is not meant the Wiſdom of this world, or of the Princes of this world; for this will not open the eyes of the blind into the knowledge of the Croſs of Chriſt, and the ends and virtues thereof, nor into the preaching thereof: But theſe things are fooliſhneſs to them that ſeek after this wiſdom, 1 *Cor.* 1. 18—23. *The natural and animal man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; nor can he know them, becauſe they are ſpiritually diſcerned*, 1 Cor. 2. 14. And hence the Holy Ghoſt hath inſtructed thoſe that are wiſe with this ſeeming wiſdom, *to become fools, that they might be wiſe*, as before, 1 *Cor.* 3. 18.—20. and admoniſhed the believers to beware of Philſophy, *Col.* 2. 8, 9. And the Apoſtle avoided the uſe of it, in declaring the teſtimony of God, 1 *Cor.* 1. 17. and Chapter 2. 1—5.

But by this *Eye-ſalve* is meant, the Word of Truth, the Goſpel of our Salvation, eſpecially the firſt branch of it; in which is declared to us the ſufferings of Chriſt, and what he hath thereby effected for us in himſelf, and obtained into himſelf, and is become.

And that this is meant by the *Eye-ſalve* here commended to us, may appear.

1. By the name put upon it, and that by this ſame Apoſtle to whom this book of the *Revelation* was ſent and ſignified; it is by him called *an unction*, and the *anoint-*

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ing: So the Apoſtle ſaith to the believers; *Ye have received an unction from the Holy one, and ye know all things*; That is, they had received the truth, the word of truth, which appeareth to be the thing meant by that expreſſion; *That which they had heard from the beginning*, to wit, *that Chriſt died for our ſins according to the Scriptures, and was buried, and roſe again the third day, according to the Scriptures*, 1 John 2. 20--24. with 1 Cor. 15. 1, 4. And ſo it is called the *anointing*; which is the very ſame thing, when he ſaith, *The anointing ye have received of him abideth in you; and ye need not that any man teach you, but as the ſame anointing teacheth you of all things, and is truth, and is no lye*, &c. 1 John 2. 27. And in this teſtimony of Jeſus, the Holy Spirit, which is the Oyl wherewith Chriſt was anointed above his fellows, is always preſent in the faithful declaration of it, *Iſa.* 61. 1. *Heb.* 1. 9. *Acts* 10. 38. Yea, becauſe this Goſpel was given forth by the Spirit; and becauſe the Spirit is always preſent with it; therefore it is (eſpecially as now revealed) both called the miniſtration of the Spirit, and the Spirit, 2 *Cor.* 3. 6, 8. *John* 6. 63. *Epheſ.* 6. 17. *John* 7. 38, 39. & 3. 6. *Acts* 7. 51.—

2. It appeareth alſo, that by this *Eye-ſalve* is meant the Goſpel of Chriſt, or teſtimony of the Lord, becauſe this is that which openeth the eyes of the underſtanding, that men may ſee; for which purpoſe, and to which end, this Angel and Church is counſelled to uſe this *Eye-ſalve*: So it is ſaid, *The teſtimony of the Lord is ſure, making wiſe the ſimple*; to wit, opening their eyes, and revealing to them that object, in knowing which they may be made wiſe: *And the commandment of the Lord* (the old and new Commandment, the Goſpel of Chriſt) *is pure, enlightening the eyes*, Pſal. 19. 7, 8. So much the Prophet elſewhere alſo ſignifieth, when he ſaith, *The entrance*

trance of thy words (namely, the word of the beginning of Chriſt) *giveth light*, (to diſcover all things) *and it giveth underſtanding* (to wit, capacity for ſeeing) *unto the ſimple*: It giveth both light and ſight, without both which a man cannot ſee; though a mans eyes be never ſo good, yet he cannot ſee in the dark. But this teſtimony of the Lord is the *medium* for diſcovering all things; and this giveth capacity for diſcerning the things diſcovered alſo. So wonderful are the teſtimonies of the Lord, eſpecially in the firſt and fundamental things of them, *Pſal.* 119. 129, 130. So alſo the Apoſtle ſignifieth, that the Spirit of wiſdom and revelation is given in the knowledge, or doctrine of Chriſt, both for opening the eyes of the underſtanding, and for diſcovering and revealing Chriſt, and all things in him, *Epheſ.* 1. 17, 18. Certainly, as the power of the Lord was preſent with Chriſt to heal bodily diſeaſes and infirmities, to cure the deaf and blind, while he was here in his perſonal Miniſtration, *Luke* 5. 17. So alſo the hand and power of the Lord, yea, his arm is put forth in and with this word, ſo as the preaching of the Croſs is the power of God for healing the diſeaſes of the Soul; for giving ſight to the blind minds of men, *Pſal.* 107. 20. 1 *Cor.* 1. 17, 18, 23, 24. Hence it is ſaid, That the Spirit of the Lord was upon Chriſt, becauſe the Lord anointed him to preach the Goſpel to the poor, and therewith to preach recovering of ſight to the blind, *Luke* 4. 18. He is become a good Phyſician, and he giveth ſight to the blind, by anointing them with that oyl that is in the name of the Lord. And the Apoſtle when he was ſent to the people, and to the Gentiles, *to open their eyes, and to turn them from darkneſs to light*, &c. was ſent with this *Eye-ſalve* to preach the firſt and great things of Gods Law to them; and ſo much he giveth us to underſtand,

ſtand, *I continue*, ſaith he, *to this day, witneſsing both to ſmall and great; ſaying none other thing, then thoſe which the Prophets and* Moſes *did ſay ſhould come to paſs. That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles*, Acts 26. 17, 18–23. To the ſame purpoſe alſo he ſpeaketh to the *Epheſians*, Chapter 3. 8, 9. *Unto me is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt, and to make all men ſee*; to wit, in thus preaching: Thereby he made them ſee, that they might ſee. This was the *Eye-ſalve* which is here commended unto us. Ignorant are they of the wonderfulneſs of the teſtimony of the Lord, and of its excellent uſefulneſs for converting and reſtoring the Soul, That call it the letter, and a dead letter, as if it were meet for nothing: When as indeed it is the power of God for ſaving men from their blindneſs, and ignorance, and from all their iniquities and idols; and they prove and experiment it ſo to be, that with the heart believe it: Hence it is called, not onely the Goſpel of our ſalvation, but the ſalvation of God alſo, *Epheſ.* 1. 13, *Acts* 28. 28. And as Chriſt is called the Light, both becauſe he diſcovereth all things to us faithfully, and openeth the eyes of the blind; So alſo the commandment is ſaid to be a lamp, and the law light; becauſe hereby all things are manifeſted; and this giveth underſtanding: Yea, herewith Chriſt is preſent unto the end of the world; and hereby he giveth light to them that are in darkneſs, *John* 1. 6–9. with *Prov.* 6. 23. *Iſa.* 42. 1–7. Jeſus Chriſt, in ſhewing unto his Apoſtles in the Scripture *the things concerning himſelf*; to wit, that he hath ſuffered and riſen again from the dead the third day; then, and thereby opened unto them the Scriptures; and opened their underſtandings, that they might underſtand the

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Scriptures, *Luke* 24. 25—27, 32, 44, 45—47. This then is the *Eye-ſalve* wherewith they ſhould anoint their eyes, to wit, *the teſtimony of Jeſus*, (eſpecially in the firſt things of it) *which is the ſpirit of prophecy*, Rev. 19. 10. and the unction whereby they might know *all things*, 1 John 2. 20, 21.

3. What is this anointing the eyes here called for, and counſelled unto?

Surely hereby is meant, a receiving this *Teſtimony of Jeſus*, and retaining it in the midſt of the heart; Or, as having reference to the Metaphor, a putting it upon the eye, and ſuffering it there to abide, and enter in, and take place; not reſiſting, or putting it away. Herein is implied, that this *Eye-ſalve* is brought nigh in due time unto men; yea, to ſuch alſo as have ſuffered a decay of thoſe things wrought in them by the glorious Goſpel: *The word is nigh thee*, ſaith the Apoſtle, *in thy mouth, and in thine heart; that is the word of faith which we preach.* 'Tis brought nigh to men in the preaching of it, that it might be received and entertained by them, *Rom.* 10. 8. Now that which is here required, is, that they ſhould anoint their eyes herewith; that they ſhould embrace it, and not put it away from them: This was the great evil found with the *Jews*, when the Apoſtles preached the Goſpel to them; and that which cauſed them to turn to the Gentiles, That when the word of God was ſpoken to them, they put it away from them, and would none of it: Had they entertained it, it would have opened their blind eyes; but they refuſed it, and rejected this word of ſalvation ſent to them, *Acts* 13. 45, 46. The contrary hereto was required of this Angel and Church; Namely, that they would receive, and let that abide in them, which they had heard at the beginning; As 1 *John* 2. 20, 21—24. *John* 9. 11—15. *Luke* 9. 44. As Salve will not cure any bodily infirmity or diſtemper,

unless it be laid upon it, and applied thereto: So also it is needful, to the end our spiritual blindness may be removed and cured, that this *Eye-salve, the testimony of Jesus*, be received and kept by us, and laid to our eyes, as it were, and suffered there to abide; according to what the Proverb saith: *My son, attend to my words, incline thine ear unto my sayings; let them not depart from thine eyes*, (but apply them thereto as Salve) *keep them in the midst of thine heart; for they are life unto those that find them, and medicine to all their flesh*, Prov. 4. 20--22. & 3. 11—23. And so certainly that which is contained in this counsel, that they should anoint their eyes, is like unto that; *My son, keep my words, and lay up my commandments with thee; keep my commandments, and live, and my law as the apple of thine eyes: Bind them upon thy fingers, write them upon the table of thine heart*, &c. Prov. 7. 1—4. *John* 14. 21—24. 1 *John* 2. 4, 5. The *anointing* then here called for, and counselled unto, is an embracing and keeping upon the eyes those things they had heard from the beginning in the Gospel of Christ; which would heal and cure their blind eyes, and help them to see and behold that which at present they were ignorant of, and unacquainted with, *Revel.* 3. 3. 1 *Corinth.* 15. 2, 3, 4——

4. We come in the next place to shew, that this *Eye-salve* is prepared for the blind, and brought nigh unto them in due time, that they might anoint their eyes herewith, that they may see. This Gospel hath been witnessed and preached from the beginning; The Spirit of Christ in the Prophets did testifie before-hand the Sufferings of Christ, and the Glory that should follow, 1 *Pet.* 1, 9—11. And therewith God was converting and restoring the soul from its wandrings and diseases, *Psal.* 19. 7. But now the mystery is so opened, as in former times it was

was not. *The myſtery which was kept ſecret ſince the world began, is now revealed, and made manifeſt; and by the Scriptures of the Prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith*, Rom. 16. 25, 26. And this Goſpel, as thus revealed, is in the Scriptures of truth preſerved amongſt his Angels and Churches, through the wonderfulneſs of Gods working, whereby they have great advantage given unto them, *Rom.* 3. 1, 2. This is committed to them, and they are betruſted with it, in the records thereof, that thereby they might anoint their eyes, and might *ſhine as lights in the world, holding forth the word of life*, 1 Tim. 3. 15. Phil. 2. 15, 16. And in due time God is bringing this nigh unto them, and giving it unto them, that it might be received. *This commandment, this word of faith, is not hidden from thee, neither is it far off: It is not in Heaven, that thou ſhouldſt ſay, Who ſhall go up for us to Heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the ſea, that thou ſhouldeſt ſay, Who ſhall go over the ſea, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thine heart, that is the word of faith which we preach*, ſaith the Apoſtle. *Deut.* 30. 11—14. with *Rom.* 10. 8, 14—21. It is given unto the blind in due ſeaſon, as is intimated, in that the Wiſdom of God ſaith, *Receive my ſayings*, Prov. 4. 10. *Receive my inſtruction*, Prov. 8. 4—10. & 19, 20. For *a man can receive nothing, except it be given him from above*, John 3. 27. As God hath written unto us excellent things in counſels, and knowledge, even the great things of his Law; ſo in due time he is ſhewing them unto men, to them that have the Name of Chriſt called upon them eſpecially; and bringing nigh unto them, and ſtrengthning them to receive and embrace them; that the eyes of

their underſtandings might be enlightened thereinto, and thereby, into all things needful to be known and underſtood by them: Yea, and this Eye-ſalve may be had freely in its preventing operations; not onely without money and price, without worth and worthineſs; for ſo the Gold and White Raiment may be had, as hath been ſhewn; but alſo without buying. And we are not inſtructed, as before is ſaid, to buy this *Eye-ſalve*, to part with any thing, before we *anoint our eyes*; but we are counſelled to receive, and apply this to our eyes freely, that we may ſee: And then, and ſo to buy thoſe unvaluable treaſures here commended to us.

And this inſtruction may be uſeful to us.

1. To ſhew unto us the ſinfulneſs and provoking nature of their ſin, and juſtneſs and ſeverity of their puniſhment; who cloſe their eyes, or remain blind, when ſuch Salve is prepared for them, and brought nigh unto them in due ſeaſon: Such have no cloke for their ſins, but are willingly ignorant, who reject or deſpiſe this remedy provided for them of God. And how ſhall they eſcape, *that neglect ſo great ſalvation?* If there were no Salve prepared for the blind, or if it were not brought nigh unto them, or might not be had freely, men might have ſome excuſe; they might ſay, Alas, we are blind, and how then ſhould we ſeek for healing? and poor and miſerable, and how then ſhould we buy it? But what will they now have to ſay, who periſh for lack of knowledge, eſpecially where the Scriptures are vouchſafed? If they ſhall be inexcuſable, unto whom the Word and Oracles of God have not been afforded, nor committed, *Rom.* 1. 19, 20, 21. How much rather inexcuſable will they be, and of how much ſorer puniſhment, ſuppoſe ye, ſhall they be counted worthy, who remain in blindneſs and ignorance, unto whom he hath given and ſhewed his word,

word, and afforded more choice advantage and means? *Pſal.* 147. 19, 20. Rom. 3. 1, 2. *For the hurt of the daughter of my people, I am hurt,* ſaith the Prophet, *I am black, aſtoniſhment hath taken hold on me: Is there no balm in* Gilead? *Is there no Phyſician there? Why then is not the hurt of the daughter of my people recovered?* *Jer.* 8. 20--22. Great is their ſin, and terrible will be their judgment ſo perſiſting, *that hate knowledge, and will not chuſe the fear of the Lord*: Or after their eyes have been opened, wink therewith, and cloſe them, and will not behold the Majeſty of the Lord, nor make uſe of this Medicine prepared, *leſt they ſhould ſee with their eyes,—and underſtand with their heart, and be converted, and Chriſt ſhould heal them,* Matth 13. 13—15. Prov. 1. 20 - 29. Iſa. 27. 11. Oh that we may none of us be guilty of ſuch like folly and madneſs as this is!——

2. In that this *Eye-ſalve* is prepared and brought unto the blind; and to ſuch of them alſo as are become blind after their eyes have been opened; we may herein perceive and ſee, that God hath no pleaſure in the deſtruction of ſuch: *He would have all men to be ſaved, and come to the knowledge of the truth*: And much rather unwilling is he, that thoſe little ones ſhould return unto, and remain in blindneſs, who have known God, or rather been known of him, 1 *Tim.* 2. 4---6. *Matt.* 18. 11. He hath every way of his goodneſs provided for us miſerable and helpleſs ones, that we might not remain in our miſerable condition, but might be brought back to God, *Pſal.* 68. 10. 1 *Pet.* 3. 18. There is a Medicine prepared, and in due time brought nigh unto us, and which may be had freely by us, to the end we might be healed and cured: For this gracious Counſellour hath no pleaſure, none at all in our miſery and deſtruction, *while it is called to day*: *For he came not to judge the world, but to ſave the world.*

And

And in him we may ſee the Father, and be *aſſured that he is not willing that any man ſhould periſh, but that all ſhould come to repentance*, John 12.44—47. 2 *Pet.* 3. 9, 15. Therefore he hath not onely provided durable riches, that we might be inriched thereby, 2 *Cor.* 8. 9. and durable clothing, that we might be covered and adorned therewith, *Rom.* 13. 12—14. but *Eye-ſalve* alſo, for giving ſight unto us, *Iſa.* 42. 1—6—7. And may not he then ſay to us, as he did to his people in former times? *Judge, I pray you, betwixt me and my vineyard; what could have been done more to my vineyard that I have not done in it?* Iſa. 5. 3, 4. May he not appeal to us, and ſay, *What iniquity have you found in me? Have I been a wilderneſs unto Iſrael? a land of darkneſs?* Jer. 2. 5—31. May we not herein read, and be aſſured of his gracious heart towards us, and know *that he hath no pleaſure in the death of him that dieth*, though he be rebuking and threatning of them? *Ezek.* 18. 32. *Rev.* 3. 19. Oh that we may never deſpiſe ſuch teſtimonies of Love, and riches of goodneſs, but that we may thereby be led to repentance; and moved and prevailed with thankfully to accept of his abundant grace, *Rom.* 2. 4, 5.

3. It may alſo be uſeful unto us to perſwade, and prevail with us, to ſuffer the word of exhortation, *and to anoint our eyes with this Eye-ſalve, that we may ſee.* Let us not by obſerving lying vanities forſake our own mercy; but be we exhorted to receive *and keep our fathers commandment, and forſake we not the law of our mother; but let us bind them continually upon our heart* (like a Salve to a Sore) *and tye them about our neck*, that they may lead us, and guide us; *for the commandment is a lamp, and the law light*, Prov. 6. 20—23. He is a gracious Counſellour, who giveth to us this good counſel; one who hath given infallible proof of the truth and ſincerity of his

his love to us, in that *he laid down his life for us, that he might take it up again*: And who is deſirous of our good, and would not that we ſhould continue in our blindneſs and ignorance; and hath therefore prepared for us, and is bringing nigh to us this *Eye-ſalve*, that we might make uſe of it, that we might embrace it, and our hearts might retain his words, that we might live. Conſider we the eaſineſs of his Yoke, and lightneſs of his Burden which he putteth upon us. His Commandment herein is not grievous; he doth not require we ſhould purge away our ſin by Sacrifice, or make our peace with God by any wiſdom or ſtrength of ours: He calleth not upon us to get and provide for our ſelves *Eye-ſalve*, or to go and ſeek it we know not where. We might then ſay, Alas, we are blind and poor, how ſhould we do ſuch things! But behold the eaſineſs of his requirings; he onely ſaith, *Anoint thine eyes with Eye-ſalve*; apply it, and let it not depart from thine eyes. If he had commanded us ſome hard thing, there had been reaſon ſufficient for us to have done it, if poſſible; becauſe our good is ſo much concerned herein, and ours onely: For it doth not advantage him at all; how much rather when he ſaith, *Anoint and ſee*, Micah 6. 6—8. Matth. 11. 28—30. 1 John 5. 3. 2 King. 5. 13. Let us then hear his counſel, *and receive his inſtruction, that we may be wiſe in the latter end*, Prov. 4. 1—5. & 19. 20. Or otherwiſe we muſt needs be, and remain in a miſerable condition. And this will further appear in the laſt Particular; *viz.*——

3. That to the end Chriſts Angels and Churches may win him, and thoſe heavenly Treaſures hid in him, it is needful, *That they anoint their eyes with this Eye-ſalve, that they may ſee.* This is intimated to us in the counſel here given;

given; and in the end of it. And indeed this branch of the counsel may give answer unto, and remove a doubt, that may be, and arise in our jealous hearts, on the hearing of this counsel given to such wretched piteous persons as these were: For they might be ready to say,—

Question. *How may we be perswaded to believe the contents of this Counsel? This Counsellour threatneth to spue us out of his mouth, and telleth us that we are poor miserable creatures; and speaketh as if he were highly offended with us, and greatly incensed against us: How can we then believe that he should in earnest propose to us such enriching gold, and such excellent raiment, as is here commended to us? Whence should such grace be to such unworthy ill deserving ones as we are? It is possible that that which he here calleth upon us to buy, is nothing else but counterfeit, and not so excellent as he would perswade us it is; how shall we know whether this be right gold, or such exeellent raiment, as it is signified to be?*

Answer. To give answer to such a jealousie, and suspicious thought, this may be added; or however it is proper to purge it out of us. It is indeed admirable grace, excellent loving kindness, such as cannot be expressed or conceived; and it may well be marvellous in our eyes, if it be duly considered by us, *Psal.* 36. 7. But yet to the end we might be assured of, and satisfied in the goodness and reality of the Treasures here commended to us; before he requireth us to buy, he first, in order of nature, willeth us to *anoint our eyes with this Eye-salve, that we may see.* He might upon his own authority, as being our Lord, have commanded us to buy, and to have depended wholly upon his word for what he saith, without seeing with our eyes; but he condescendeth to us in

a more gracious way, and inſtructeth us to open our eyes that we might be ſatisfied. And in ſome ſort, though not fully, he dealeth with us as he did with *Thomas*, when he was ſo ſlow of heart to believe; yea, reſolved not to believe that Chriſt was raiſed again, except he ſaw ſuch things as might remove all doubtfulneſs out of him; our Saviour was then pleaſed to give him ſuch an evident demonſtration, and infallible proof of the truth of what he was doubtful concerning, that he crieth out, as one abundantly convinced of his former evil; *My Lord, and my God*: So in ſome ſort he dealeth here; though he preſenteth not himſelf to our bodily eyes, yet he counſelleth us to anoint the eyes of our underſtanding, that we may ſee, and might no longer have any doubtfulneſs remain in us, *John* 1. 39—46.

In this Inſtruction then let us conſider theſe two things which are needful to be ſpoken to. ——

1. What is that we ſhould anoint our eyes for, that we may ſee?

2. Why is it needful to anoint our eyes herewith, that we may ſee?

1. What is that we ſhould anoint our eyes for, that we may ſee? What is it that is needful to be ſeen by us? To this we may ſay, it is needful to our buying thoſe excellent Treaſures, to ſee ——

1. The Lord Jeſus Chriſt himſelf, and that durable riches and righteouſneſs in him; and the means whereby he is become ſuch a rich treaſury and ſtore-houſe of all the fulneſs of grace and truth, that of his fulneſs we might receive, and grace for grace; to wit, his humbling himſelf, and becoming obedient to death, the death of the croſs; for all this is the price of his blood, and procurement of his ſufferings for us. This is needful for us to ſee, even thoſe heavenly and bleſſed commodities that

are here to be *bought* by his Angels and Churches; It is but a reasonable thing we should see what we are invited to buy in parting with all for; And Christ, and the unsearchable riches of him are discovered to us in, and by this *eye-salve*, the testimony of Jesus, and we are thereby inabled to behold them. As well as also, here is shewn unto us the abasement of Christ, where-through he hath obtained all things into his hand for us; here we may see the great sufferings he indured for us; so the Apostle signifieth, that in this Gospel, *Jesus Christ was evidently set forth crucified, before their eyes, the eyes of their souls.* Gal. 3. 1. So the Author to the *Hebrews* saith, *we see Jesus, who was made a little lower then the Angels, that by the grace of God he should taste death for every man.* Heb. 2. 9. Here we may see, that he who was in the form of God, and thought it no robbery to be equal with God, made himself of no reputation, and was made flesh. *Joh.* 1. 14. *That he bare our sins in his own body.* 1 *Pet.* 2. 24. And the great sorrows and sufferings which he indured for our sakes, how he was tormented for our transgressions, bruised for our iniquities; how his soul was in hell, and his flesh in the grave; that he indured such great sorrows, that there was no sorrow like unto his sorrow, wherewith the Lord afflicted him in the day of his fierce wrath. *Lam.* 1. 12. Here we may also see the preciousness of his sufferings and blood, whereby he hath redeemed us from the curse of the Law; and obtained into himself eternal life, eternal redemption, a full, and compleat treasury of all things that pertain to life and godliness; and his beauty and glory, his excellency and comeliness is here presented to us, that it might be seen by us: Here we may see Jesus, who was made a little while inferiour to the Angels, crowned with glory and honour. *Heb.* 2. 9. *Here with open face, as in a glass, we may behold the glory of the Lord.* 2 Cor. 3. 18.

Here

Here we may ſee that he is become a good foundation of faith, a rich fountain of all ſpiritual and eternal bleſſings; wiſdome, and righteouſneſs, and ſanctification, and redemption; *That he is more precious then rubies, and that all the things we can deſire are not to be compared unto him.* Prov. 3. 15. *That he is more glorious and excellent then the mountains of Prey.* Pſal. 76 4. *That he is more precious then gold, yea, then the golden wedge of Ophir.* Iſa. 13. 12. *That God hath highly exalted him, and given him a name above every name.* Phil. 2. 7—9 *That he hath given him the preeminence in all things, and amongſt all perſons.* Col. 1. 18, 19. *That the Father ſo loveth him, that he hath given all things into his hand*; ſo as he that looketh up to, and believeth in him, *hath everlaſting life.* Joh. 3. 35, 36. Matt. 11. 27, 28. Here we may ſee, *that he is the chiefeſt of ten thouſands*; *that he is altogether lovely, and that none are to be compared unto him.* Cant. 5. 11—16. And this we are called upon to ſee, and behold, as declared to us in his teſtimonies, and eſpecially in the teſtimony of his mouth. The Father calleth upon us to behold his Servant, and Son: *Behold,* ſaith he, *my Servant whom I uphold*; *mine elect, in whom my ſoul is well pleaſed, I have put my ſpirit upon him.* Iſa. 42. 1. Matt. 12. 18. And, *Behold the man whoſe name is the Branch.* Zech. 6. 12. *Behold I have given him for a witneſs to the people,* &c. Iſa. 55. 1—4, 5. Jeſus Chriſt calleth upon us alſo to behold himſelf: *Look unto me,* ſaith he, *all the ends of the Earth, and be ye ſaved.* Iſa. 45. 22, 23. with *Rom.* 14. 9—11, 12. And ſaith, *Behold me, Behold me, unto a nation that was not called by his name.* Iſa. 65. 1. & 55. 5. It is alſo the work of the holy Spirit to lift up the *Son of Man,* as *Moſes* lifted up the Serpent in the wilderneſs, as a compleat object in whom is prepared all helpfulneſs and healing for every ſtung creature, that men might look unto, and believe in him. *Joh.*

3. 5, 9—9—14—16. It is his work and office to bear witneſs of his blood, and the love of God as therein commended everlaſtingly; and to glorify Chriſt, and take of his things, and ſhew unto us; of his ſufferings, and the glory which there-through he hath received. 1 *Joh.* 5. 6. *Joh.* 16. 13, 14. 1 *Pet.* 1. 11. Yea, as the father, word, and holy Ghoſt, are one, one in eſſence, and being; ſo one alſo in their teſtimony; and this is the record, that God hath given unto us (mankind) eternal life; and this life is in his Son. 1 *Joh.* 5. 7, 11. Yea, he is the ſum and ſubject matter of the teſtimony of all thoſe holy men by whom God hath ſpoken unto us from the beginning of the world, to the end we might ſee and behold him: *To him give all the Prophets witneſs.* Act. 10. 43. *Of this horn of ſalvation God ſpake by the mouth of his holy Prophets that have been ſince the world began.* Luk. 1. 69, 70. 1 Pet. 1. 10, 11. Acts 3. 22—25. & 26. 23. Joh. 5. 39. The Baptiſt was a man ſent from God to bear witneſs of him as the light, the fountain, in whom is all the fulneſs of grace and truth; and he ſaith, *Behold the Lamb of God that taketh away the ſins of the World.* Joh. 1. 6, 7—15, 16. 29, 33—36. The Apoſtles alſo were witneſſes of him. *Joh.* 15. 27. Yea, the fulleſt and cleareſt witneſſes of him; they ſaw, and did teſtify, that the Father ſent the Son, the Saviour of the World. 1 *Joh.* 4. 14. They preached not themſelves, but Jeſus Chriſt, and him crucified, and therewith Jeſus the Lord. 1 *Cor.* 1. 23, 24. 2 *Cor.* 4. 5. To them was this grace given, and Apoſtleſhip, ſo obedience to the faith among all nations. *Rom.* 1. 5. & 16. 25, 26. To them was this grace given, *to preach the unſearchable riches of Chriſt; and to make all men ſee,* &c. *Epheſ.* 3. 8, 9. It evidently appeareth therefore, that it was needful they ſhould *anoint their eyes with this eye-ſalve,* that they might ſee this bleſſed object, that hath been,

and

and is ſo conſtantly, and unanimonſly witneſſed of, and directed unto by God, and all thoſe that have been taught and led of him. All agree in one concerning him, to the end we might ſee and believe in him, who hath ſo teſtified his love towards us as to lay down his life for us, that he might become our Saviour; and who is through and by means of his blood exalted and glorified; and become the habitation of all the fulneſs of the Godhead; the fountain of life, the fountain of living waters, the Sun of righteouſneſs, the treaſury of wiſdom and knowledge: Yea, all that the Father hath is his. *Col.* 2. 3. 9. *Pſal.* 36. 8, 9. *Mal* 4. 2. *Joh.* 16. 14, 15. And that this is the object which they are called upon, and counſelled to ſee and behold; and to that end to *anoint their eyes with* this *eye-ſalve*, appeareth from the ſcope of the place we are ſpeaking unto: For here the faithful counſellor had been commending unto them, and counſelling them to *buy gold tried in the fire, that they might be rich; and white raiment, that they might be clothed, and that the ſhame of their nakedneſs might not appear.* And now he addeth, *anoint —— that thou maiſt ſee*, to wit, this *gold*, and how it hath been tried, and the excellency of it; and this *white raiment*, &c. And this is a glaſs which diſcovereth all things to us: Here we may look upon thoſe things which cannot be ſeen with the bodily eye. 2 *Cor.* 4. 18. As *Moſes* by faith ſaw him that is inviſible: *Heb.* 11. 27. And in ſome ſenſe as *Abraham* ſaw the day of Chriſt, and was glad. *Joh.* 8. 56. So may we behold and ſee in this word of faith (which is the evidence of things not ſeen. *Heb.* 11. 1.) the precioufneſs of the blood of Jeſus Chriſt, and his excellency and fitneſs for us, and for our helpfulneſs, by means thereof. ——

2. The

2. To the end we may buy this *gold*, and *white raiment*, and thereto ſell all that we have; needful it is to *anoint* our *eyes* with this *eye-ſalve* that we may ſee; namely, that we may ſee the vileneſs, and odiouſneſs of our ſins, which are to be abhorred by us; And the emptineſs and unprofitableneſs of our idols, which we are to abſtain from, that we may have theſe excellent and durable commodities here commended to us; for while we are ignorant hereof, we ſhall be ready to think *that* we part with, is better then that which is commended to, and ſet before us: While we remain in our blindneſs, we are ready and apt to miſtake; and to call evil good, and good evil; and to ſet our hearts upon that which will not profit; yea, to cleave unto that which will deſtroy us in concluſion if it be not parted with, and fled from: While perſons are in darkneſs, they are under the power of Satan, and led captive by him at his pleaſure. *Acts* 26. 18. *Epheſ.* 5. 5—8. So much the Apoſtle ſignifieth concerning the *Gentiles* that remained in darkneſs, when he ſaith; *they have their underſtandings darkened, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart; who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs*; as if nothing were pleaſurable unto them, but what is abominable. *Epheſ.* 4. 17—19. So the Apoſtle ſpeaking of the believing Gentiles ſaith, *that in times paſt* (namely when they were darkneſs) *they walked according to the courſe of this world, according to the Prince of the power of the Air, the ſpirit that now worketh* (rulingly, and prevailingly) *in the children of diſobedience.* Epheſ. 2. 1, 2. with chap. 5. 8. But to this we may add more afterwards. Now therefore it is needful that we ſee our ſins, and vanities, that we may be willing to part with, and relinquiſh them: and with this *eye-ſalve* in the teſtimony of Chriſt we may ſee:

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Therein all things that are reproved, are made manifeſt by the light; the light doth faithfully diſcover them in their right and proper colours, to the end we might ſtand up from them, and might flee from our iniquities and idols. *Epheſ.* 5. 11—14. And indeed the holy Spirit, that breatheth in this teſtimony, doth in, and with glorifying Chriſt, and diſcovering the tranſcendent excellency of him, ſhew unto us alſo the ſinfulneſs of ſin; and the emptineſs of all thoſe objects in which naturally we are ſeeking reſt; and on which we are placing our affections; that we might turn from our vanities unto him, who is worthy to be cleaved unto by us. So when the Lord by the Prophet ſaith, *Behold they are all vanity, their works are nothing, their molten images are wind and confuſion*; He then addeth, *Behold my Servant whom I uphold*, &c. Iſa. 41. 27—29. & 42. 1. The holy Spirit in glorifying Chriſt, and taking of his things, and ſhewing unto us, doth therein, and therewith convince the world of ſin, of righteouſneſs, and of judgment; and teacheth the believers all things, and leadeth them into all truth. *Joh.* 16. 8—14. In bearing witneſs of Chriſt, and in his teſtimony, the holy Spirit ſheweth unto us the odiouſneſs of our ſins, that we might ſee, and behold it, that we might abhorr and abominate them; in that God hath taken ſuch vengeance on them in the perſon of his ſon, who knew no ſin: Though God teſtified of him that he was his beloved Son, in whom he was well pleaſed, yet when but the guilt of our ſin was imputed to him, he ſpared him not, but condemned our ſin in his fleſh: *It pleaſed the Lord to bruiſe him, He did put him to grief.* Iſa. 61. 2. Rom. 8. 3—32. Iſa. 53. 10. This ſeen and beheld by us, would help us to abhorr it, and ſay, *How ſhall we that are dead to ſin, live any longer therein?* Rom. 6. 1—3. And here may we alſo ſee the neceſſity of our being waſhed here-from, in that he is become

come ſuch a fountain through his blood for cleanſing us. *Zech.* 3.1. And it was his very end in being manifeſt, that he might take away our ſins. 1 *Joh.* 3.5. 'He bare our 'ſins in his own body on the tree (not that we might live any longer thereto, but) 'that we being dead to ſin, 'might live to righteouſneſs. 1 *Pet.* 4. 1, 2. and chap. 2. 24. And in his croſs and teſtimony, we may alſo ſee the vanity of our idols, and our vileneſs in ſerving them; that we might turn there-from to God, to ſerve the living and true God. 1 *Theſ.* 1, 9, 10. Here we may ſee the brutiſhneſs of our wiſdome. 'Now is the Judgment 'of this world, ſaith our Saviour: Here you may take a view, and have a diſcovery of it, in that thoſe that were Princes of the World for wiſdom, crucified the Lord of glory; and were alſo, before his hour was come, the greateſt enemies to him; and thought that their taking him out of the way, and killing him, would much have tended to their ſecurity, when as, on the contrary, it brought, and haſtened deſtruction upon them. *Joh.* 12. 31. 1 *Cor.* 2.8. *Joh.* 11.47,48. With *Matt.* 21.39—41. *Joh.* 7.45—49. Here may we ſee the unprofitableneſs of our works of righteouſneſs; in that he only could, and hath brought in by his death, and reſurrection, everlaſting righteouſneſs; and there was no other way for the compleating it for us; 'for if righteouſneſs could have 'come by the law, or by any other way whatſoever, then 'Chriſt hath died in vain. *Gal.* 2. 21. The Holy Ghoſt, ſaith our Saviour, 'ſhall convince the world of righteouſneſs; namely, he ſhall ſhew and evidence the unprofitableneſs of all our works of righteouſneſs; and of all righteouſneſs according to the law; and that righteouſneſs could not come by the works or ſacrifices thereof; in that he is gone to the Father, and we ſee him no more: He cometh no more down to ſuffer, or offer ſacrifice, but his

his ſacrifice is accepted of God, ſo as he hath ſet him down on his own right hand. *Iohn* 16. 10. with. *Hebr.* 10. 1. 2. 11. 12. and he hath prepared righteouſneſs for all men, without the law, as hath been ſaid. *Rom.* 3. 20 — 22. here we may alſo ſee the vanity and helpleſneſs of the riches of this world; in that we were not redeemed with corruptible things, as Silver and Gold: 'They that truſt in their 'riches, and boaſt themſelves in the multitude of their 'wealth; none of them can by any means redeem his Bro-'ther, nor give to God a ranſome for his own ſoul. 1 *Pet.* 1. 19. *Pſal.* 49. 6, 7. Here alſo we may ſee the emptineſs, and worthleſneſs of all the glory and honour of this world, in that our Lord Jeſus neither had, nor would accept of it: But he was rejected and deſpiſed of men, 'a 'worm and no man, a reproch of men, and deſpiſed of 'the people: All they that ſaw him laught him to ſcorn, 'they did ſhoot out the lip, they did ſhake the head. *Joh.* 6. 15. *Iſa.* 53. 2—4. *Pſal.* 22. 6, 7, 8. Nor had he, nor did he ſeek for, the favour and friendſhip of this world, but the world hated him, becauſe he teſtified of it, that the works thereof were evil. *Joh.* 7. 7. & 15. 18—20.——

Yea, in and by this one thing, by this unction, we may know all things that are needful to be known by us, and ſee them in their right colours: Hence the Apoſtle determined to know nothing in and unto all things, *but Jeſus Chriſt, and him crucified.* 1 Cor. 2. 2. And it is needful we ſhould know the vileneſs of our ſins, and the vanity and unprofitableneſs of all thoſe objects on which naturally we are placeing our affections; and in which we have been ſeeking reſt, and ſatisfaction to our ſpirits. ——

3. It was needful for them to ſee themſelves, and to ſee what manner of condition they were in; and what

manner of perſons they were: And to this end, that they might ſee this, needful it was they ſhould anoint their eyes with this Eye-ſalve, that they might behold themſelves, and know what ſtate they were in: They were at preſent very much miſtaken; they thought their condition was very good, and that they were ſo happy that they needed nothing, but this was the fruit of their blindneſs and ignorance; for had they viewed themſelves in the Teſtimony of Jeſus, they might have perceived it was far otherwiſe with them. And indeed this is generally the fruit of mens blindneſs; they are many times pure in their own eyes, who are not waſhed from their filthineſs. *Prov.* 30. 12, 13. Such fools are men, that all their own ways are clean in their own eyes. *Prov.* 16. 2. And they who have not the love of God in them, yet think that eternal life appertaineth to them. *Joh.* 5. 39—42. It is therefore a very ignorant and falſe ſaying of thoſe men, who tell us, that what the Apoſtle ſpeaketh of the believing *Jews* before the Goſpel was received by them, to wit, 'that they 'were the children of wrath by nature even as others, *Epheſ.* 2. 3. Is only meant and ſpoken of what they were in their own apprehenſion and imagination: For they who are furtheſt off from the light do leaſt of all know themſelves: And are moſt ready to be highly thoughted of themſelves, while yet they are moſt miſerable: Who were more confident of the goodneſs of their condition, then were the *Phariſees*? who yet generally were furtheſt off from the kingdom of God, further off then were the *Publicans* and Harlots. *Matt.* 21. 31, 32. & chap. 23. Yea, the Apoſtle *Paul*, who includeth himſelf in the former ſaying, 'as one who was by nature a Child of wrath even 'as others; yet did not think ſo, when he was fooliſh, and while he was ignorant of God's righteouſneſs, but had confidence in the fleſh, and thought himſelf alive, and

in

in a good and ſafe condition. *Phil.* 3. 4—7. *Rom.* 7. 9. And ſo it is more generally true: Such as kill, ſteal, commit adultery, ſwear falſly, and burn incenſe to other Gods, will yet cry, the temple of the Lord are we, until they are convinced by the light of Gods teſtimony. *Jer.* 7. 4—10. Such can in words make their boaſt of God, and call him father, who are of their father the Devil; and ſay, they hope to be ſaved by Chriſt, as well as any others: And call their doing the works of the fleſh, their infirmities and weakneſſes, and that they are herein like to *Paul* when he ſaith, 'the evil I would not, that do I; in which 'they lie, and ſpeak not the truth; and yet thus they deceive themſelves. *Rom.* 2. 17—24. *Joh.* 8. 41—44. And, as hath been ſaid, this Angel and Church were greatly deceived, and did deceive themſelves, in thinking themſelves to be ſomething when they were nothing. *Gal.* 6. 3. And it was therefore needful for them, and is ſo for us alſo, to know our ſelves, and our eſtate and condition: And this is made known to us, and we may ſee it in and by this *Eye-ſalve*, this teſtimony of Jeſus, in and by which all things are diſcovered, and made manifeſt. *Epheſ.* 5. 13, 14. He that is an hearer of the word of truth, and not a doer, he hath this great advantage given him in hearing, that he may ſee and behold himſelf: 'He 'that is an hearer only is like unto a man beholding his na-'tural face in a glaſs: For he beholdeth himſelf, and ſeeth 'what manner of perſon he is, though he liketh not the 'diſcovery which is there given of him; and therefore he 'goeth his way, and then forgetteth what manner of per-'ſon he was, the which before he was inabled to ſee by that glaſs. *Jam.* 1. 22—24. He that doth evil hath, in and by the light, while it is vouchſafed, a diſcovery made of himſelf, and of his works, to the end he might continue beholding, and ſo cleanſe himſelf from what is

reproved. *That he might turn from darkness to light, and love light more then darkness*; but in going on to do evil, to make a trade of it, *he hateth the light, neither cometh he to the light, lest his deeds should be reproved and discovered*; for he is convinced of the impartiality of the light in its discovery: And for such folly he is condemned while he persisteth therein. *John* 3. 19, 20. In this light then let us behold our selves; and with this Eye-salve let us anoint our eyes, that we may know our selves: This is a needful lesson to be learned by us, to know our selves; but not the first, as many through mistake say: But first, it is needful to know Jesus Christ, *and him crucified*, as declared in the Gospel; and therein, and therewith we may know our selves. 1 *Cor.* 15. 1—4. with chap. 12. 2. 2 *Cor.* 5. 14. *We our selves*, saith the Apostle, *were sometimes foolish; we did not know Christ, nor God in him, nor our selves, nor any thing rightly; but he saved us here-from by the washing of regeneration, and renewing of the holy Ghost: Even by discovering to us, and causing to appear before us his kindness, and love in Christ to man-ward.* Titus 3. 3—5. He that is an unbeliever, and unlearned, an ignorant person, when he cometh amongst them that prophesy, that plainly and to edification declare the Gospel, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and in this light he beholdeth himself, so as he will fall down — and report, that God is in such declarers of a truth. 1 *Cor.* 14. 3, 24, 25. *For the word of God, the Gospel of Christ, is quick and powerful; and sharper then any two edged Sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart.* Heb. 4. 12. Therein then let us see and know our selves, and behold what condition we are in, that if we be like this Angel and Church, we may learn

learn to be zealous, and repent. And this which hath been ſpoken, ſhall ſuffice to the firſt inquiry here propounded to be conſidered, to wit, *What ſhould they anoint their eyes for, that they might ſee?* And now we come to the ſecond, *viz.* —

2. *Why is it needful to our buying, that we anoint our eyes with this Eye-ſalve, that we may ſee?* ——

To this, in what we have ſaid before, we have ſpoken in ſome meaſure, and ſhall therefore be the briefer in what we ſhall further ſpeak to this Enquiry.——And ſo——

1. It is needful to our buying, that we anoint our eyes with this *Eye-ſalve*, that we may ſee; becauſe the ſight of thoſe things that are before ſpoken to, is very powerful to move and prevail with us, to receive this bleſſed and needful counſel here given to us, and to buy thoſe heavenly commodities here propoſed to, and ſet before us. The object, and ſight of the eye, was occaſionally the inlet to our miſery and calamity at firſt. *When the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof,* &c. Gen. 3. 6. So now alſo the objects of the eyes, which are preſented before us in the Goſpel, are forcible to perſwade us, and make us willing to come unto, and cloſe with Chriſt, when the eye of the Soul is opened with this *Eye-ſalve*. The eye affecteth the heart, *Lam.* 3. 51. It inclineth the affection, and maketh us willing to buy that, which while we are in ignorance and blindneſs, we care not for, nor know how duely to prize and value.—— As to ſay particularly.

While we anoint our eyes with this *Eye-ſalve*, and ſee, and continue looking upon the preciouſneſs of the Bloud of Jeſus Chriſt, as it is diſcovered to us in this teſtimony; and his

his beauty and glory by means thereof. While we behold this Gold, this enriching Gold, and see, and consider how it hath been tried in the fire, and how proper it is to make us truly rich; and how certainly and infallibly it enricheth them that have it, this is apt and powerful to draw the love and heart thereto, and to cause us to covet after it: As it is a powerful Cord to us naturally to draw our hearts to the riches of this world, to behold and see them with our eyes; As he confessed, who said; *when I saw two hundred shekels of silver, and a wedge of gold — then I coveted them, and took them*, Josh. 7. 21. 1 John 2. 15, 16. So when we see in this Glass this excellent Gold, the price whereof is above Rubies, yea above all the riches of this world, it is a forceable motive to engage our hearts to seek to be made partakers hereof. *If thou knewest the gift of God*, saith our Saviour, *and who it is that saith unto thee, give me to drink, thou wouldst ask*, &c. John 4. 10. How did the knowledge and consideration of this better and enduring substance in Heaven, make the *Hebrews* willing, in the days of their first Illumination, to *take joyfully the spoiling of their goods, and to endure reproch and shame, and to be companions of them that were shamefully intreated?* Heb. 10. 32—34. What blessedness did the *Galatians* speak of? And how did they turn from idols to God? And how ready would they have been, if it had been possible to have plucked out their eyes, and given them unto them that were instruments of preaching Christ unto them, when he was evidently set forth before their eyes in the testimony of Jesus? They were willing then to part with all for his sake, *Gal.* 3. 1. & 4. 13—15. And was it not the excellency of the knowledge of Christ, that made the Apostle willing to *suffer the loss of all things, even of those things also that formerly were gainful to him; and to count them but dung, that*

that he might gain him, and be found in him? Phil. 3. 7—9. And to this very end, *That a nation he knew not, and nations that knew not him, might run unto him*, he saith, *Behold me, behold me*: As intimating, That the seeing and beholding him is very powerful and prevalent to overcome, and perswade us to close with and embrace him, *Isa.* 55. 5. & 65. 1. And so the beholding and seeing this *white Raiment*, and the excellent and useful nature and property thereof, is proper and powerful to incline us to seek that we may have it, that we may be clothed therewith, that so the shame of our nakedness may not appear, *Rev.* 7. 21. *Phil.* 3. 4—9. Doubtless the beholding with the eyes of the understanding, that plenteousness of Redemption in him, even the forgiveness of our sins; those Treasures of Wisdom and Knowledge hid in him; that everlasting Righteousness brought in by, and treasured in him; that eternal Redemption obtained by his Bloud; that fulness of Grace, Truth, Spirit, and all things pertaining to life and godliness prepared in him; that Eternal Life given us in him: As these things are discovered to us in the testimony, and his compleat and unparallell'd comelyness and amiableness by means hereof, it would enamour our hearts on him, and inflame us with love to him; and even make us sick of Love, and unsatisfied in our desires, till we more know him, win him, and be found in him; yea, *till we see as we are seen, and know as we are known, and be ever with him*, Cant. 5. 10—16. & 2. 3—5. *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun*, Eccles. 11. 7. But how much more pleasant and alluring is it, to behold *this Pearl of great price*, this Sun of Righteousness, this Robe of Salvation, this excellent one, who is *fairer then the children of men*; yea, who is the true God, and eternal life! And how powerful is the sight of him, to keep us from our sins and idols? 1 John 5. 20, 21 — —

So

So alſo the ſeeing our ſins and idols, as diſcovered in his Croſs and Teſtimony, is very powerful to move us to caſt them away, and part with them, as hath been alſo in part ſignified before: There ſin is rendred moſt abundantly ſinful, and our idols moſt evidently unprofitable and vain: Hence the Apoſtle ſaith, *Whoſoever abideth in Chriſt*, in the ſight and knowledge of him, as appeareth by the oppoſition, *ſinneth not*: Though ſin be in him, and moving for ſervice, yet he doth not commit it; He doth not willingly yield up his mind or members to the ſervice thereof: And on the other hand, *Whoſoever ſinneth, hath not ſeen him, nor known him.* He hath not anointed his eyes with this *Eye-ſalve*, that he might ſee; nor ſeen with his eyes as thus anointed: *He that doth evil, hath not ſeen God*, 1 John 3. 6, 8. 3 John 11. He that ſeeth, and abideth in the ſight of, the end wherefore he was manifeſted, to wit, to take away our ſins; and of his faithfulneſs therein; *for in him is no ſin*: he that beholdeth and conſidereth the bitter Cup Chriſt drank off, and the ſhameful, cruel, accurſed death he died for our ſins, who was the Son of God, to the end he might redeem us from all iniquity; and what a Fountain he is become, in whom is all forgiveneſs, righteouſneſs, reſt, refreſhing, waſhing and cleanſing, eternal life, *&c.* Such an one is preſerved from ſowing to, and ſiding with that ſin that dwelleth in him; he getteth an eſcape, and fleeth from *the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt.* 2 Pet. 2. 20. So much the Apoſtle *James* alſo ſignifieth, when he ſaith, *Whoſo looketh into the perfect law of liberty, and continueth, he being not a forgetful hearer of the word, but a doer of the works, this man ſhall be bleſſed in his deed.* The man that continueth looking in this Glaſs, this Teſtimony of Jeſus, is a doer; he *layeth apart all filthineſs, and*

ſuper-

superfluity of naughtiness, as it is discovered, and made to swim aloft, *Jam.* 1. 21—25. This truth known maketh him free from the bondage and slavery of his sins, *John* 8. 31—33. And he is made willing by these arguments contained in the Gospel, to sell and part with his iniquities and abominations, *Rom.* 6. 1—3. And so also, in beholding Christ crucified, and looking upon the Cross of Christ which he hath endured and overcome, and the glory which there-thorow he hath received, a man may be broken off from his idols. The world (the wisdom, righteousness, riches, honour, glory, pomp, and splendour, favour and friendship, customs and fashions of the world) is crucified unto such an one as is thus exercised through the Cross of Christ, *Gal.* 6. 14. So as he keepeth himself from those idols, 1 *John* 5. 20, 21. Thus when the Apostles preached Christ to men, and he was received, and beheld in his Gospel by them, they then turned to God from their idols; *and were washed, and sanctified, and justified in the name of the Lord Jesus*, &c. 1 Thes. 1. 5—9. and 2. 13. 1 Cor. 6. 9—11. and 12. 2. with Chap. 15. 1, 2, 3, 4. The seeing our sins and idols in this testimony, will make us willing to sell them, and part with them, that we may have and enjoy this Gold and White Raiment.

In like manner, the beholding and seeing in, and with this *Eye-salve*, what a sad condition we are in without Christ, and without this durable riches and righteousness here presented to us; this is a powerful argument to engage and move us *to seek the Lord while he may be found, that we may win him, and be found in him, and be made partakers of him, in whom there is blessing prepared for all the kindreds of the earth*, Acts 3. 25. The seeing and considering, that without him we are wretched, and miserable, and poor, and naked, and undone creatures; and that abig

ding ſuch, we ſhall be ſpued out of his mouth, and become miſerable for ever; for nothing beſides him will ſecure from evil, and ſatisfie us with good. This is a forcible motive and argument to move us to be hot and fervent in Spirit, that we may buy of him thoſe ineſtimable Treaſures here counſelled unto, which only will render us bleſſed and happy in the enjoyment of them: As it appeareth here in this place, the ſcope of it being conſidered by us, *Rev.* 3. 15—19, 20. *Acts* 2. 37.—

2. It is alſo needful for us to *anoint our eyes with this Eye-ſalve, that we may ſee*; becauſe not onely are there ſuch powerful arguments propoſed to, and ſet before us in this teſtimony of Chriſt, to move us, and make us willing to buy: But alſo there is a mighty and ſupernatural power put forth in, and with theſe arguments in this Goſpel to convert us, *and to turn us from darkneſs to light, and from the power of Satan unto God; and ſo from our ſins and idols unto the living and true God,* Acts 26. 18—23. The Goſpel of Chriſt is the power of God; his arm and power is put forth therein to effect in us what he requireth of us, *Rom.* 1. 16. 1 *Cor.* 1. 18—23, 24. His hand and mighty power is ſtretched forth herein all the day long, to enable us to turn to him in and at his reproofs; and to caſt away our ſins and abominations out of his ſight, *Prov.* 1. 20—24. *Iſa.* 65. 1—3. *Rom.* 10. 21. God hereby *worketh in us both to will, and to do, of good pleaſure,* Phil. 2. 12—15. Not onely is the Goſpel the inſtrument he maketh uſe of to glorifie his Son in and by, and to ſhew us the vileneſs and vanity of all other things: but it is that alſo which he accompanieth with the power and preſence of his Spirit: So that he that rejecteth, rejecteth not man ſimply, but God, who giveth of his Spirit in and with his word, 1 *Theſ.* 4. 3--8. And hence theſe weapons, the arguments of the Goſpel *are mighty, mighty through*

through God, to the pulling down ſtrong holds, &c. For God is in them of a truth, 2 *Cor.* 10. 4, 5. 1 *Cor.* 14. 24, 25. In looking unto Chriſt, beholding and minding what he hath done for us, and is become, and what is treaſured up for us in him; and therein ſeeing our ſins and idols, and in how ſad a condition we are without him; God is ſaving us from our iniquities and vanities, and enabling us to run from them to Chriſt. To this end his grace bringeth ſalvation in due time to all men, ſaving ſtrength and power, *Tit.* 2. 11. Hence he ſaith, *Look unto me all the ends of the earth, and be ye ſaved*: Not, Save your ſelves; But, *Be ye ſaved.* As intimating, in our looking unto him, to enable us whereto alſo he is preventing us with power, God is ſaving us, that we might be ſaved, *Iſa.* 45. 22. To the ſame purpoſe alſo the Apoſtle ſaith, *We all* (not ſome of us onely, but we all) *with open face as in a glaſs, beholding the glory of the Lord, are changed*, not change our ſelves, but we are transformed, changed out of one form into another, from the love and ſervice of our ſins and vanities, and out of our miſerable condition *into his image, even as by the Spirit of the Lord*, who is in, and with this object as declared and diſcovered to us in this Glaſs, 2 *Cor.* 3. 18. God in and by his Spirit is ſo preſent in and with this Goſpel of Chriſt, that he that receiveth that, receiveth Chriſt, and him who ſent him, *Matth.* 10. 40. And he that deſpiſeth and reſiſteth that, deſpiſeth and reſiſteth God, Chriſt, and his Holy Spirit, *Luke* 10. 16. *Acts* 7. 51. The hand of the Lord is put forth in, and preſent with the arguments of the glorious Goſpel, to convert and turn us from our evils and vanities unto Chriſt, and to make us willing, who naturally are without an heart, and unwilling to gain and buy Chriſt, and the unſearchable riches of him, *Acts* 11. 20, 21. & 3. 13—19. It therefore evidently appeareth,

that it is very needful for us to *anoint our eyes with this Eye-ſalve, that we may ſee.*——

3. And on the other hand, it is needful for us to *anoint our eyes with this Eye-ſalve*, that we may in ſeeing ſee the excellency of Chriſt, and vileneſs, and unprofitableneſs of all other things, to the end we may part with them for him; or otherwiſe we ſhall be, and abide under the power of Satan, as hath been alſo before ſaid. He hath his power in darkneſs; and while men remain blind, he can deceive them, and lead them captive at his pleaſure, *Col.* 1. 13. *Acts* 26. 18. Hence it is ſaid, thoſe evil principalities and powers are the rulers of the darkneſs of this world; he ruleth and prevaileth over them who remain in blindneſs and darkneſs, and ſerveth himſelf of them, making them do his luſts and requirings, *Epheſ.* 6. 12. He ſo blindeth the minds of them that believe not, that anoint not their eyes with this *Eye-ſalve*, that the Light of the glorious Goſpel of Chriſt, who is the image of God, may not ſhine unto them; that they may not perceive his excellency and comelineſs. And together herewith alſo, he commendeth, and rendreth excellent, needful, and pleaſureable the things which indeed are vile, evil, and abominable; For he is the God of this world, of ſuch as are, and remain in ignorance, 2 *Cor.* 4. 4. 1 *John* 5. 19. He prevailingly perſwadeth them, that the luſt of the fleſh, the luſt of the eyes, and the pride of life, are moſt deſireable, and worthy to be earneſtly ſought after, and affectionately embraced by us; and that no fruit is ſo good and pleaſant, and worthy to be fed on by us, as that which is forbidden us of God: For as the Serpent beguiled *Eve* through his ſubtilty at firſt, ſo he is alſo endeavouring to deceive us, and to corrupt from the ſimplicity that is in Chriſt Jeſus, 2 *Cor.* 11. 1—3. And what may he not perſwade thoſe that are in ignorance to

do:

do? And whither may he not lead them? Through ignorance he prevailed with the Jews, to prefer a murderer before the Prince of life; and at laſt to kill him with wicked hands, *Acts* 3. 14, 15, 17. 1 *Cor.* 2. 8. Through ignorance *Saul* was a Perſecutour, blaſphemer, and injurious; and verily thought he ought to do many things contrary to the Name of Jeſus, *Acts* 26. 9. 1 *Tim.* 1. 13.

Through ignorance men worſhip ſtocks, and ſtones, and prefer vain things before Chriſt, and thoſe durable and moſt excellent treaſures hid in him; and are enemies unto, and haters of him, and of thoſe that call upon his name, *Iſa.* 44. 17—20. & 45. 20—22. *John* 15. 18—22. & 16. 1—3. Through ignorance men are eſtabliſhing a righteouſneſs to themſelves, *Rom.* 10. 2, 3. Yea, not to inlarge hereto, while men are blind, they are in a condition to ſleight Chriſt, and to follow all that is evil, according to their proper inclination, and to prefer their ſins and idols before him. When the Apoſtle giveth us an account of the ſadneſs of the condition of himſelf and others, before the Grace of God was received by them, he firſt telleth us, they were fooliſh, *Tit.* 3. 3. As intimating to us, that that leadeth to all that is evil. This was doubtleſs a great cauſe of the evil found with this Angel and Church, of undervaluing Chriſt, and preferring other things before him, to wit, their blindneſs; they had in a great meaſure loſt, or let go the knowledge and ſight of Chriſt, and of all other things as diſcovered in him, which ſometimes they had had.—All which ſhew unto us, in ſome meaſure, why it is needful for us to *anoint our eyes with this Eye-ſalve, that we may ſee.*——

And this inſtruction, as thus ſpoken to, may be uſefully conſidered by us. ——,

1. To

1. To ſhew unto us the great evil, and ſad judgment of them who endeavour to bring men into, and keep them in blindneſs and ignorance; theſe are not like-minded after the example of our Lord Jeſus, who inſtructeth the blind to *anoint their eyes, that they may ſee*; nor like the Apoſtles, who inſtructed the Believers, *to adde to their faith vertue, and to vertue knowledge; and to grow in Grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt*, 2 Pet. 1. 6. & 3. 18. and endeavoured their helpfulneſs hereto: But they are rather like to thoſe thieves ſpoken of, againſt whom the Lord was, and is, who did *ſteal away his word every one from his neighbour*, Jer. 23. 29, 30. Or like unto them, unto whom our Saviour ſaith, *Wo unto you Lawyers; For ye have taken away the key of knowledge: Ye entred not in your ſelves; and them that were entring in, ye hindred*, Luke 11. 52. They ſerve Satan's deſign, and do his luſts.—

2. It ſheweth unto us the wickedneſs and abominableneſs of that ſaying, *That Ignorance is the Mother of Devotion*: It may be indeed the Mother of that which they call Devotion; to wit, of their Idolatry and Superſtition: But of that which is true Devotion and Religion it is not, but an enemy thereto, and that which keepeth men there-from. When the Believers to whom the Apoſtle *Peter* writeth, were in darkneſs, they then walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries, 1 *Pet.* 2. 9, 10. with Chapter 4. 3, 4. ——

3. And let it exhort us all to cry after knowledge, and to liſt up our voice for underſtanding; and to apply our eyes to Gods teſtimony, and not let that depart from them, that we may look to Chriſt that we may be enlightened, and our faces may not be aſhamed, *Prov.* 2. 1—6. & 4. 1—8. & 8. 10, 11. & 16. 16.—

I ſhall adde no more to this, but to pray God to give us the *Spirit of wiſdom and revelation in the knowledge of Chriſt, to open the eyes of our underſtanding, and to reveal Chriſt to us, and there-through to make us willing for the excellency of the knowledge of him, to ſuffer the loſs of all things, and to count them but dung, that we may win him, and be found in him, and abide in him; that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming: Even ſo,* Amen, Amen.

December 19.
1670.

The End.

ERRATA.

PAg. 8. l. 26. d, and to cleave to him. p. 12. l. 27. for to, r. ſhould. p, 13. l. 8. for foundation, r, fountain. p. 17 l. 2, r. here, by p 25. l. 4. for, loſs, r, coſt. p. 29. l. 29. d. him p. 31. l. 32. r. Ahz, p. 39. l. 30 r receiv-ed; p. 46. l. 22. d. firſt, his. p. 53. l. 25. for ye, r. we. p. 60 *l.* 16. r. *Jonah* 2. p. 62. l. 27. for 24, r. 25. p. 64. l. 16 d. of. p. 66. l. 10 r, that as. l. 15. d. and poor. l. 17. for deeds, r. needs. p 69 l. 11. for the firſt, or, r. and. p. 72. l. 27. r. it is. p. 76. l, 14, adde 3, l, 21, r, enjoyeth, p, 80, l, 7, r, *and I.* p, 84, l, 25, r, *marvellous.* p, 87, l, 3, for, to, r, we. p, 91, l, 4, r, ſufferings, p, 92, l, 33, r, not thankworthy, p, 93, l, 28, for the ſecond, from, r, to, p, 96. l, 11, for leſſer, r, lower, l, 14, for the ſecond, our, r, out. p, 98, l, 12, for where, r, were, p, 100, l, 4, for and, r, in, p, 101, l, 11, for glorifying, r, glorying, p, 106, l, 24, for, to, r, that could not. p, 115, l, 29, r, pretendeth. p. 116, l, 19, for all, r, ſhall, p, 118, l. 1, r, and in ſome. p, 118, l, 22, d, the, p, 148, l, 32, d, firſt, or, p, 154. l, 8, for the ſecond, and, r, 2, l, 25, r, to will, before, to do. p, 155, l, 29, after cauſe, add, the, l, 22, d, thoſe, p, 168, l, 18, r, receive, p, 169, l, 15, d, the ſecond, our, p, 171, l, 9, d, pro, p, 186, l, 29, r, withall, p, 209, l, 6, r, luſts, p, 223, l, 25, d, for the,